

BR 85

D66

Biblical Lectures

Portland

Ore.

1888

BR 85

.D66

Copy 1

Biblical Lectures

REV. I. D. DRIVER,

BEFORE THE

Young Men's Christian Association.

PORTLAND, OREGON.

Delivered and Published by Request.

Price, Fifty Cents.

CONTENTS.

LECTURE ONE.—The Existence of God and Natural Necessity of a Revelation from Him.

LECTURE TWO.—Is the Bible a Revelation from God?

LECTURE THREE.—Interpretation of the Bible.

LECTURE FOUR.—The Eternal Sonship and Incarnation of Christ.

LECTURE FIVE—Miracles.

Biblical Lectures

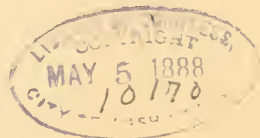
BY
REV. I. D. DRIVER, D.D.,

BEFORE THE
Young Men's Christian Association,
PORTLAND OREGON.

Delivered and Published by Request.

PORTLAND, OREGON,
PRESSES OF HIMES THE PRINTER,
169-171 Second St.

1888.



BR85
.I66

Copyright, 1888,
By I. D. DRIVER.

Lecture One.

The Existence of God and Natural Necessity of a Revelation from Him.

ALL theories of cosmogony admit the eternal existence of something. If we imagine all worlds and every form of life blotted out of existence, thus annihilating space, still vacuity would exist; but we can not imagine the annihilation of vacuity—and with nothing in existence but vacuity, divested of all forms of life and matter, we can not imagine the rise of the present order of things. “Out of nothing, nothing comes,” is the self-imposed faith of all reasoning beings.

All theories accounting for the existence of matter in its present condition and forms begin with something. The “Nebular” theory begins with “fire mist,” at which time all the matter now composing the present solar system was so light and attenuated as to fill all the present space to its utmost boundary. By cooling and contracting a ring was formed and detached from the parent body which marks the present orbit of Neptune, now about one billion and a half miles from the sun. By aggregation and consolidation, the “ring” was formed into a world and is now moving in the same orbit the ring moved at the time of detachment. Meanwhile the residual mass kept cooling and contracting until

a vast space existed between the present mass and its first offspring, when, by the same process, another ring was formed and in due time another child was born into the family of worlds. These children, following the example of their great parent, by the same process and under the same laws, gave birth to a satellite, a grandchild of the great parent mass. Still the great parent mass kept cooling, contracting and throwing off worlds, and these worlds, by the same process, throwing off satellites until the world we inhabit was thrown off from the sun and our moon from our world, when the solar system was completed.

This, to say the least, is a beautiful theory, but fails to account for the fundamental idea, and as Tyndall says—"Leave the great mysteries of nature unexplored." Where did motion come from? What inaugurated rotary motion? How account for some planets moving in an opposite direction from others? If motion was communicated from the parent mass, all must move in the same direction. Can we conceive of a body communicating a motion diametrically the opposite of its own?

For all theories we must have a "beginning," and can we have a "beginning" without a beginner? Let us see.

Where did "fire mist" come from? What caused it to begin "cooling and contracting?" We dare not say the "cooling and contracting" were eternal, for if so, it must have been "heating and expanding" eternally, and this would not only carry it beyond the limits of the solar system, but through the universe itself, annihilating every system but its own and destroying the very idea of different systems. Does not the transmutation of species involve the same idea?

But leaving these speculative thoughts, let us return to the eternal existence of something, by whatever name it may be

called, whether "Cell," "Protoplasm," "Fire Mist," "Force," or, as Herbert Spencer says—"The unknown and unknowable." Let us ask ourselves (by whatever name we may call it)—Did it possess intelligence? With absolute certainty it did or did not. Which shall we say? If we say it did, we make it a supreme intelligence—for as there could be nothing superior or anterior to it, we certainly make it supreme. Then if we add intelligence, it unquestionably becomes a supreme intelligence. If we say it did not possess intelligence, we must either deny our own intelligence, or admit that it has communicated what it does not possess, which "evolution" itself can not do; for "evolution" can never evolve that which the source did not possess. The theory that grinds out of a mill something that never was in the mill, annihilates the mill and destroys itself.

But let us try our minds from another stand-point and ask ourselves three questions. Where did matter come from? With absolute certainty it was created or it is eternal. If we say it was created, we admit a personal creator and there is an end of the controversy. But if, with ancient Greeks and modern materialists, we say it was eternal, then let us ask the second question—Where did motion come from? Like matter it was created or it is eternal. If motion was created, there is a personal creator. But if we say motion is eternal, let us ask ourselves the third question—Where did thought come from? It, like the two former, was created or it is eternal—Which shall we say? It matters not, for either gives the same answer. For, if thought was created, there is a personal creator, or if thought is eternal, there is an eternal, thinking being and either one is God. The only way to get rid of the idea of a supreme intelligence is to deny our own intelligence. The moment that we admit that we

ourselves possess intelligence, we are compelled to admit that it was in the cause from which our own was derived.

We have already seen if thought is eternal, then there must be an eternal, thinking being, and beyond this we are unable to think—for thought reaches its utmost limits in the self-evident propositions, that whatever else God could make he could not make himself, for this would make him act before he existed; and whatever else thought may think, it can never think itself out of existence. Neither can we find the beginning of life. Ask the Bible for its origin in man, and we are told—"he breathed into his nostrils the breath of life." Ask nature and science and one word tells the history of life in the animal and vegetable world—"transmitted."

As "life" is eternal so is "force," and the aggregate amount of force can never be increased or diminished. Let the Appenines, the Andes, and the Alps be wrapt in one general conflagration and send their lurid volumes of fire and smoke to heaven, and the Rocky mountains of the once far west participate in the general burning, and the aggregate amount of heat will not be increased. "There is no power but of God, the powers that be are ordained of God."—Rom. xiii.-1.

B. F. Underwood, of the Boston *Investigator*, in a pamphlet he published, asked—"Who made the Christians' God?" Now suppose I could answer him and tell. If he had the logical powers of a bright fifteen-year old boy, he would retort by saying—"If your God was 'made,' he was a creature," and as he who made him was superior and anterior to him your God was only a creature, and he who made him was God, and his question repeated would be overturned by the same answer *ad infinitum*. What a contrast between his logic and that of the Hebrew prophet—"Before me

there was no God formed, neither shall there be after me."—Isa. xliii.—10.

This supreme intelligence must be a trinity in unity. The evidence of this is found in the fact that man is a trinity in unity, and no theory can describe his powers, relate his history or unfold his development without admitting it.

As a matter of fact, he contains all the grades of life known in the universe, and comes into existence in the very order laid down by Moses—

First—Vegetable life, called by Moses the "herb" or "tree whose seed was in itself."

Second—Animal life, called by Moses the "moving creature."

Third—Rational life—"In the image of God and after his likeness."

Tyndall, Huxley, Darwin, and all naturalists, speaking of his body, call it "man," and the terms they employ are incapable of misconstruction—a "high man," a "low man," a "heavy man," a "light man"—using these terms they have no more reference to his mental powers than they have to a steam engine. Describing his mental powers, they say he is an "educated man," an "illiterate man," a "wise man," a "foolish man." They have no more reference to his body than to the dwelling-house in which he lives.

Speaking of his moral powers they call him a "good man," a "bad man," a "pure man," a "vicious man." They now have no reference to his mental or physical powers, as he may be the wisest man in the world and yet the worst man.

Now, if I possess these three grades of life which constitute me

a trinity in unity, I am unable to evade the conclusion that the source whence my existence was derived must also possess them, or that it has given me something which it itself does not possess, and this, to me, is unthinkable.

The same result is reached, and the same conclusions forced upon me, when I contemplate the duration of that unknown and unknowable, that never had a beginning and will never have an end. It is measured by the past, present and future. The "past" is of infinite duration; so is the "future" and the "present." A procession from the past is co-extensive with the past, hence we see the past is infinite. Time, or the "present," proceeding from it, is just as long as the past and the future is infinite; or the past is eternal, the present has been eternally coming, and the future eternal duration. Here are three infinities in one infinity; three eternals in one eternal—either one is as long as all three, and all three are no longer than either one. Like an eternal approximation, yet never attaining a given point, the conclusion is forced upon our minds, though in neither case are we able to comprehend it.

This eternal existence revealed to Moses, "Eheyeh asher eheyeh," rendered in our English version "I am that I am;" translated by the Septuagint, "Ego emi ho on," "I am he who exists;" by the Vulgate, "Ego Sum Qui Sum," "I am who I am." The Arabic paraphrases them—"The eternal who passeth not away."—Clarke. These words recorded by Moses, so wonderfully expressive of a self-existent eternal being, were caught up by the Greek travelers and writers who had access to the writings of Moses, and may be found in the works of their leading philosophers. Clement, of Alexandria, president of that great school, quotes multitudes of Greek authors, whose works perished in that great

est library the world has ever known, all admitting the antiquity of Moses, and confessing they got their knowledge of God from him. Numenius, as quoted by Clement, says, "For what is Plato but Moses speaking in Attic Greek." Justin Martyr, a converted philosopher, who wrote the first Christian apology to the Emperor of Rome shortly after the destruction of Jerusalem, quotes a vast number of Greek authors to show that all the knowledge the Greeks had of God they got from Moses. They were never contradicted, and their quotations from authors, still extant, show how correct and careful they were. Aristotle says the Greek word "aion" is compounded of "aei" always, and "on," being, "because God always *is*." De Caelo, lib. 1, chap. 9; and the language, thought and construction of his sentence shows that it was taken from Moses.

Let me, as a specimen, quote a single passage from Justin Martyr in his "Hortatory address to the Greeks," chap. 25. Speaking of Plato, he says: "For being charmed with the saying of Moses, 'I am the really existing,' and accepting with a great deal of thought the participial expression, he understood that God desired to signify to Moses his eternity, and therefore said, 'I am the really existing,' for the word existing expresses not one time only, but the three: the past, the present, and the future. For when Plato says, 'and which never is,' he uses the verb *is* of time indefinite. For the word 'never' is not spoken as some suppose, of the past, but of future time. And this has been accurately understood by profane writers. And, therefore, when Plato wished, as it were, to interpret to the uninitiated what had been mystically expressed by the participle concerning the eternity of God, he employed the following language: 'God, indeed, as the old tradition runs, includes the beginning, and end, and middle of all things.'

In this sentence he plainly and obviously names the law of Moses the 'old tradition,' fearing, through dread of the hemlock cup, to mention the name of Moses, for he understood the teachings of the man were hateful to the Greeks. * * * And Diodorus says that Moses was the first of all lawgivers, the letters which belong to the Greeks, and which they employed in the writings of their histories, having not yet been discovered." This, and multitudes of similar passages, written in the first struggles of Christianity with paganism, show how deeply God's revelation to Moses entered into the controversy, and the deep and lasting effect that wonderful passage has had on the minds of thinking men from the time it was uttered to Moses to the present day. And, after it has been carefully studied for three thousand three hundred years, our own minds stagger in confusion as we struggle to grasp the mighty thoughts conveyed in the utterance "I am that I am"; and the compass is no truer to the pole than all succeeding revelation is to this form of speech. When speaking of the existence of God, nine hundred years after this, the prophet says (Psa. xc-2), "from everlasting to everlasting thou *art* God." Not thou *wast*, for that would confine his existence to the past; nor thou shalt be, for that would include only the future; but thou *art*, which, as Justin Martyr says, is of time indefinite, and includes the past, present and future. Then, six hundred and fifty years after this, when he was incarnated and the Jews asked him, "Art thou not fifty years old and hast then seen Abraham?" the very word uttered from the bush one thousand five hundred years before is repeated, "Verily I say unto thee before Abraham was I am." John viii-5, 8. And Paul, describing his attributes (Col. 1-17), says: "He *is* before all things." And in Rev. 1-8, "Who *is* and who was and who is to come, the Almighty."

Can any one believe that, without supernatural aid, a succession of writers for one thousand six hundred years expressed such a thought in language that describes an existence that includes past, present and future; or, as another one expressed it, the "High and Lofty One that *inhabiteth* eternity?" Isa. lvii-15. As soon could I believe that a ship, without a pilot, made its way from the ocean one thousand five hundred miles up the Mississippi river.

Paine, in his "Age of Reason," says—"I believe in one God and no more." No Christian, Jew, or Mohammedan ever believed anything else. Neither did Mr. Paine believe that because man is possessed of a mental, moral and physical nature he is therefore three men, but that it takes the three to make one man.

Having briefly examined some of the evidences of the existence and nature of God, the next thought that naturally suggests itself is this: a natural necessity for a revelation from him. An affirmative answer settles the question, for no natural necessity ever existed, nor can exist, where there is nothing to meet it. There is no necessity for prolonging the life of a beast, a bird or a fish, or extending their existence beyond the present, as every object of their being is answered and all progress impossible. Nothing useful could be effected by giving them a future state of existence, when all their aspirations, attributes and powers have reached their full development in this. The first beaver that built a dam made as good a one as a beaver can ever build. No bird will ever build a better nest than the first one made. Every creature, animal and vegetable, must have opportunity and time to develop its growth, or mature its powers, and every creature but man does that in this world.

Man alone is out of proportions. Let him live in this world

until he has learned its geology, chemistry, and the material composing its solid contents, and he is still thirsting for knowledge. His labor and research have only increased his powers and prepared him for greater achievements. With instruments of his own devising he discovers worlds scattered through infinite space, while his aspirations and capabilities are as limitless as the space into which he looks, or eternal duration which he contemplates. But, without a revelation as a moral being, all his capabilities and powers are worthless, as he possesses no faculty by which he is able to determine what is right or wrong, as we shall see in our second lecture.

Give to man a "rule of action" and no limit can be set to his progress; but a perfect "rule" he never can make. Give him a "seed" and he can develop and multiply it forever, but he never can make a "seed." Man's nature demands a law, and under a "perfect law" his deathless energies will expand forever. Deny him this law, and he is the most helpless creature that God has made. Every other creature is a law unto itself, and needs nothing higher. Without a line, square, rule, or plumb each can construct its own habitation. Without a compass, quadrant or chronometer, each can traverse the seas or migrate from clime to clime. The sight of sea-fowls quieted the mutinous spirit of Columbus' sailors. Says a historian—"some appeared to be weary and settled on the masts of his ships; here they remained all night, but in the morning they departed and flew to the west, when the most lively joy filled the hearts of the seamen." The birds followed their own instincts; Columbus followed his compass, and without it he never would have again seen his native country.

Take from the navigator of to-day his nautical instruments and the stupid booby that settles on the mast of his ship to re-

fresh its weary frame can make its way to land and leave him to perish at the mercy of the winds and waves. The sea gull that follows his craft, to pick up the crumbs of bread that falls from his table, always keeps its reckoning in itself—but man can never depend on himself alone for guidance. A law or an instrument is his guide, and his faith in following them determines his course. How forcibly these ideas are impressed by all the teachings of Holy Scripture. For example—“Yea, the stork in the heavens knoweth her appointed times, the turtle, the crane and the swallow observe the time of their coming, but my people know not the judgment of their God.”

The bee, without compass, square or line, can so shape his cell that the mathematician demonstrates, loses the least space.—Brought overland, a distance of two thousand miles, over mountains and deserts, shut out from all communication with the world around, and when, at intervals, the emigrant stopped to rest his teams and wash his clothes, confident of the capabilities of the little creature, he opened their habitation and let them go. Yet, in this strange country to which they were brought in darkness, they were perfectly at home; and among the hundreds of strange substances, eight or ten thousand of them made several selections in a day, yet, not in a single instance, is one deceived; and in perfect confidence we eat the fruits of their labor, involving millions of selections, with a definite understanding that if one made a mistake our life would pay the penalty. Yet we eat without exciting a fear. We can trust the instinct of the bee, but we can not trust the God who gave it the instinct; or, perhaps, deny the relation between cause and effect by doubting his existence. But we have not yet stated the full measure of the little creature's capabilities. Thousands of miles from whence it

was born, and all the way brought in darkness, it leaves its home in search of wealth, which it never fails to distinguish from every poisonous thing, and when it has procured its precious burden, rises in a circle and when it takes its course, you take its bearing by your compass and follow it and you will strike its habitation; and yet, our naturalists tell us a bee can see but a few feet.

All animals are supplied by nature with means of escape and modes of protection. To one is given a tooth, to another, a sting, others are clothed with quills, fleetness, color, etc.; but no creature is put in a helpless condition—and just as exposure increases and dangers increase, modes of protection are added and ways of escape are multiplied.

Take, for instance, the deer. To all carnivorous animals, able to destroy him, he is a special object of desire, while man, with his wonderful instruments of destruction, destroys him for food and sport; yet, see how nature protects him. What fleetness and capability for endurance. How keen his sight. How sharp his hearing. How acute his smell. And, in addition to all these, nature comes around four times a year and paints him a new color, so that he is always kept the color of the objects among which he moves.

Now, while all “natural necessities” are met in all the realm of nature (and without it no creature could subsist), is man, the highest necessity in the universe whose nature demands a “rule of action,” overlooked? Is there nothing to meet the demands of his nature? The very assumption is unaccountably strange; especially when we consider that the assumption is contradicted by every fact in nature.

For many years I have believed that all rejection of the Bible,

as a revelation from God, was either the result of misinterpretation or a diseased moral nature.

I was led to this conclusion in the early part of my ministry by an incident which occurred, which is still talked of by those who were then and are still skeptical. A naturalist and a man of culture, who was traveling on this coast, was taken sick in the city where I was stationed and went to the hospital for treatment. After some time it became evident that he must die. One evening, after dark, the physician in charge of the hospital came to my house and said, "Mr. Driver, I want you to come and see that sick stranger; he is going to die. I am not a professor of religion, but it makes me feel badly to hear him talk—he does not believe in the Bible or Christianity."

I had heard of the man's ability and felt reluctant to go, but a sense of duty impelled me and I went with the doctor. Seldom have I met a finer-looking man, or felt a kinder grasp of the hand, than he gave me. Seating myself beside his bed, I said:

"Sir, you seem quite ill."

Without hesitancy or apparent concern, he said:

"Yes; I am going to die."

I asked, "Have you the consolations of religion to comfort you?"

He replied: "I do not believe in the Bible, nor the religion it teaches. Nature is the altar at which I have worshipped; she has been my guide; her teachings I obey."

I began to offer him evidences. He stopped me by saying:

"You are a well man; if I were well I could answer all your arguments."

This, of course, disarmed me, and I saw if I could not move his moral nature I had better say no more. I said:

"You speak of nature as a guide."

He said, "Yes; she is infallible."

Looking deep into his beautiful blue eyes, I said to him, "I, too, profess to have been educated in the same school; is it not strange that, receiving our instruction from the same teacher, we should arrive at opposite conclusions? Certainly one or the other of us has misinterpreted, or the teacher has deceived us."

He said, "It is not in the teacher."

I replied, "The mistake, then, is in me or you. Now, is it worth while to compare opinions? If I have misinterpreted, I know it has been honestly done, and I have a sincere desire to correct it."

He said, "That is right; I feel so, too."

He looked very earnestly at me, and I asked, "In all your researches have you ever found a creature whose nature was opposed to its appetite?"

After some hesitation, he said, "No; such a creature can not exist. With a carnivorous stomach and an herbivorous appetite, it could only live until it starved to death, and propagation would be impossible."

"Are there any exceptions to this law?"

He said, "No; none in the animal or vegetable world."

I said, "You think you are going to die?"

"Yes."

"And that death will terminate your existence?"

"Yes."

"Now, answer me—have you not an appetite for something you have not got?"

"Yes; I want to live."

"How long do you want to live?"

Looking confused, he said, "I can't tell you."

I said, "You must look to the utmost limits of desire and tell me where it is."

With animation he said, "I can't."

"May I assist you?"

"Yes."

"Suppose you could now be assured that you shall live until a creature should come from a remote part of the universe and carry a grain of sand and deposit it, and in a thousand years return and continue to do so at these intervals until the last grain of sand and drop of water composing the solid contents of the globe should be removed, and then this wall now before you should be met in ceasing to act, think and be forever, would that meet the demands of your appetite?"

He said, "No."

"Do you know of anything that would?"

In great bewilderment he said, "No."

"And yet you say that everything in nature teaches there must be. Now, I am not going to say that my Bible is true or its religion is true, but would this meet the demands of your appetite?"—and I quoted Christ's words, John vi-51: "I am the living bread which came down from heaven; if a man eat of this bread he shall live forever"—and his eyes flashed like fire, and he said, "Yes, it would—I have misinterpreted nature"; and he asked me to read the Bible and pray with him. I stayed with him till late at night and wonderful was the change. I never saw him again alive.

This was nearly twenty-nine years ago, and hundreds of times have I thought of the stranger, and, as I write, I distinctly remember his face and anxious look. And but a few years ago I was riding with a skeptical gentleman of high intelligence, who

lived in the city at the time of the occurrence; he spoke of the incident about which the doctor had told him, and said it had always been a subject of great perplexity.

How strange, when we look at man, the only race of intelligences inhabiting our globe, and the only creature whose nature opposes its appetite; I say, how strange, when we see him so bewildered as to crush out of his own nature and do all he can to destroy in others a desire for the very thing for which he would give the material wealth of the universe if that wealth were all his own! Can a natural necessity exist that is unprovided for? We have seen it can not. "Ask now the beasts and they shall teach thee; and the fowls of the air and they shall tell thee; and the fishes of the sea shall declare unto thee.—Job xii. 7-8. Man, the highest of all natural necessities, can not be an exception—and in our next lecture we shall see that in the Bible that necessity is met.

Lecture Two.

Is the Bible a Revelation from God?

IN all the disputes and controversies of the human race, there is no subject upon which the mind of man has expended so much anxiety, labor and research, as this. Yet, astonishing as it may seem, from the beginning of the controversy till the present time, the difference between authenticating and interpreting has been ignored. This mode of controversy can settle nothing. Facts, alone, can authenticate anything. Leave the settlement to interpretation, and you have as many interpretations as you have interpreters. If a document is authenticated, it must be done by establishing facts, and not by an interpretation of its teachings, as no interpreter can show his interpretation correct. But if it is authentic, its authenticity can be, and if done at all must be, established by questions of fact, and when this is done, no interpretation can set it aside. All the philosophies of men must fall when they come in conflict with a single fact. The fall of an apple and the discovery of gravitation, destroyed the philosophy that man had been building for six thousand years.

If the Bible is ever authenticated, it must be done in the same way that any other document is authenticated. In this respect

it is subject to the same rules of criticism ; for, although God claims to be its author, yet the evidence he gives to man of its authenticity must be of the same nature required to establish the authorship of any human production, to bring it within the knowledge and capacity of man. If a divine revelation has ever been made to man, the difference between giving and perpetuating that revelation must be as great as that of giving and perpetuating human testimony. The testimony given carries its weight at the time, but to perpetuate and carry its force to future generations, it must be put in an imperishable form. Nothing but the acts of Moses and Christ could establish their divine mission, and show to the generations in which they lived that they were divinely commissioned. But the acts they performed must stop with them ; for, if continued to our day, would have destroyed the very evidence of divine interposition, for it is evident the divine nature of these acts would be destroyed by being interwoven with the common and daily occurrences of nature, and it would be no more evidence of divine action to see the dead raised or seas divided than it is to see the sun rise and set.

On careful reflection, it will appear evident that in no other way could a revelation be given than by supernatural acts attesting a divine mission, and then by monumental testimony as "seals" put these evidences in an imperishable form to transmit to future generations. The acts Moses and Christ performed were the highest evidences that God could give that he had sent them. The national monuments as "seals" to perpetuate them, are as good evidence to us as the acts were to them who saw them. Testimony, accompanied by proper "seals" and attestations, can lose none of its value by time.

Nearly eighteen hundred years ago, Celsus wrote a treatise

against Christianity, and by a review, interpreting the precepts of the Bible, tried to overthrow its divine authenticity; and from that day to the present every writer against Christianity has followed him and not one of them has ever alluded to the evidence that authenticates an instrument. All undertake to disprove its divine origin by interpreting it, and every man is his own interpreter, and no two of them interpret it alike.

It is the work of a lawyer to prove the authenticity of the Bible, and the work of a theologian to interpret it. But nothing can be farther from nature and common sense than for any man to offer as an argument his own interpretation of the precepts of any book or system of laws against its alleged authorship.

Suppose that I should attempt to do with the Constitution of the United States what the opposers of Christianity for eighteen hundred years have been trying to do with the Bible. They offer their own interpretations as proof that God is not the author of the Bible. I offer my interpretation to prove that the fathers never made the "Constitution." They offer as evidence that God never made the Bible, the different interpretations theologians have put upon it. I offer the different interpretations statesmen and jurists have put upon the "Constitution" to prove the fathers never made it.

Our Constitution was made in our own language by the wisest and best of men and in the most progressive age; and yet, over the interpretation of that simple instrument, made almost within the memory of man, a million of men have been put into premature graves, billions of dollars of national debts contracted, and hundreds of thousands of widows, orphans and cripples left among us—all over a simple question of interpretation, and yet no one denies that the fathers made the Constitution, and no one

thinks that these deeds of horror and human suffering are attributable to that grandest of all human instruments.

It is not the fault of our "Constitution" that our citizens construe it so differently, nor the fault of the Bible that Christians do the same; but it is the fault of any man that will stand forever against his intelligence or honesty to say that because Americans interpret the "Constitution" and Christians interpret the Bible so differently, therefore God never made the one nor the fathers the other. But with the admitted difficulty, or, perhaps, impossibility for human wisdom to interpret the Bible, or nature, or even the "Constitution," so as to be free from objections, is that to be considered an objection against either the authorship or wisdom of either one? The very reverse is true; for a revelation to meet future wants must contain the element of progress. But all progress is based on ignorance, for ignorance is as necessary to progress as wisdom. Where there is no ignorance, there can be no progress. But while wisdom insures progress, loyalty, alone, can make a citizen. Nothing but loyalty can lay the foundation for citizenship and secure protection in any government, human or divine. And on no other foundation, and on no other principle can government be instituted, not even in thought. "Love (or loyalty) is the fulfilling of the law;" and a world of intelligence ignoring these principles by sanctioning disloyalty, and making wisdom the test of citizenship, would be an institution to educate devils, and only another name for hell.

Hence, in our own government, where there are so many thousands of educated lawyers, and perhaps not two-score considered capable of interpreting our constitution, the good man, scarcely able to write his name, can live out his three score and ten years without the slightest danger of violating and incurring

the penalty of the law that takes so much wisdom to interpret. And in nature, with all her profound mysteries, the untold millions of human bodies, the most complicated and mysterious of all machinery, could be kept in running order (if we can believe science) till 1616 before a man on earth knew that he had blood that circulated in his veins. In nature and revelation, the perpetuity and protection of life depends solely on facts. The study and comprehension of these facts is the only road to mental progress.

It must be clear to every reflecting mind that a revelation to meet the wants of man must, like nature, put the principles that perpetuate and sustain life within the reach of all; while the principles that insure progression must, while man lives on the earth, be the source of agitation and controversy.

When these self-evident principles are applied to the past controversies over the authenticity of the Bible, it will be seen that the controversy has not been over the moral precepts. Over these there has been no dispute. The objection has always been about something different minds would naturally differ as they had different strength of perception, as clearly indicated by the objections raised. No two agree; or, if the discussion turns on a precept given for the civil government of a people, the fact ignored or entirely overlooked that although God is the author of a civil code (to give it in wisdom) it must be adapted to the wants of a people. Put it so high as to be above their surroundings and conditions, and it could never be either a system of instruction nor the means of progress. Or, if the dispute is about David's sin or Solomon's polygamy, the fact is overlooked that the acts are related in the history and condemned by the laws of the Bible; and worse than all, the objector always measures the moral turpitude by the

moral law of the Bible. If the destruction of the Canaanites is urged, the most important part of the history is suppressed, and the material facts concealed. That God waited four hundred and thirty years, during which time he sent them the best men in the world to reform them, telling Abraham he would not there give him a foot of land, alleging as a reason—"the cup of the iniquity of the Ammonites is not yet full," and when they had crossed the line over which a nation or an individual can not return, but forfeits its existence, then justice and the good of humanity removes them. These observations might be extended till every objection urged against the authenticity of the Bible for the last eighteen hundred years would be answered ; and then, by a collection and classification of the objections and pairing off, and showing what one man says is right another says is wrong, thus making one objection kill another, and show, at the same time, the supreme folly of trying to overturn the alleged authenticity of any document by an interpretation of its maxims or teachings.

The authentication of a will, deed of conveyance, or any other instrument, depends on collateral or outside testimony, and can never be established by the teachings, precepts, or the provisions of the instrument itself. And this is pre-eminently true of the Bible, and to deny it would destroy the necessity of a revelation ; for if man is capable of determining what should and what should not be revealed, he is not in circumstances to need a revelation—he is a law unto himself, which has already been disproved.

No instrument is of any use without collateral testimony to prove it authentic ; and the Bible is not worth interpreting until it is shown to be the word of God. We now come to the direct evidence.

The evidence that proves the validity of an instrument must

be separate from or outside of the instrument itself. To prove the validity of a document by its contents is like trying to identify a man by his own testimony. For instance: The Declaration of Independence, unsupported by evidence outside the instrument itself, is no evidence that on the 4th day of July, 1776, the fathers of this republic adopted that instrument. The statement is historical, but its truth can not be proved by the instrument; neither can it now be proved that on that day the Declaration was drafted. This being an immaterial fact, no means were taken to perpetuate that fact. But it can be proved that on the aforesaid day and year that instrument was adopted by the fathers of this republic; and the proof is furnished in a national existence then claimed, afterward established, and still perpetuated; and by the monumental testimony of a national feast to preserve and perpetuate the occurrence. And if this nation should stand ten thousand years its very existence would prove the great fact by the best evidence known to man—the origin and perpetuity of national existence. And as long as the citizens come together and on that day read that instrument and eat that feast, it is as good evidence that on the 4th day of July, 1776, the event it perpetuates took place, as it would be to raise from the dead these revolutionary fathers and have them testify to the date and contents of the Declaration of Independence; for it is their living testimony put in an imperishable form.

Now, apply these principles to the writings of Moses and the bearing they have on the question of his being a messenger sent from God, and the perpetuity of his divine mission.

His writings are the constitution and statutes of a nation; that nation is still in existence, preserved (as then stated they should be) in violation of every known law of nature. Scattered among

all nations, and for the first one thousand three hundred years of the Christian era, not allowed in any country the rights of citizenship or the possession of property (as then predicted, as we shall see), until the predicted treatment broke up their former pastoral habits for two thousand years. Yet, these foretold fiery persecutions they survived; like the bush in which God appeared to Moses, always burning, but never consumed. And now, after two thousand years of dispersion, make a circuit of the globe, and in England, Germany, Poland, Russia, Spain, France, Italy, Turkey, China, America, in the cities and nations of the earth, the six millions three hundred thousand, on the day established by Moses three thousand five hundred years ago, you can see them eat that passover in commemoration of the flight of their fathers from Egypt. This national monument is as good evidence of the incidents they perpetuate as the Declaration of Independence and 4th of July celebration are of our rebellion against a foreign yoke and the establishment of a government of our own, and in both cases preclude the possibility of fraud or deception, by entering into the facts received and perpetuated; for no nation can ever be induced to erect a monument to perpetuate an event that never occurred. The very admission that such a thing is possible would destroy all testimony, overturn all courts of justice and render every fact both incapable of proof and perpetuity.

The weight of testimony is still increased when we consider that this monumental testimony was set up at the time the event occurred for the very purpose of perpetuating the evidence of the fact. "This day shall be unto you for a memorial, and ye shall keep it a feast to the Lord throughout your generations, ye shall keep a feast by an ordinance forever."—Exodus xii-14. The acts testified to and perpetuated by this national testimony could leave

no doubt on a rational mind that God commissioned Moses ; and to deny that he ever performed them would be to overthrow all human testimony and render any thing incapable of proof. It is not philosophical to say that the actions attributed to Moses are unworthy of credit, when it can be clearly seen that the actions were necessary to show the interposition of God, and without them a revelation could not be made. In no other way could the divine mission of Moses be attested, nor the existence and power of God be established. The nature, character, and what is involved in a miracle, will be considered in our lecture on miracles.

The question now is: Could human testimony establish the fact that Moses performed the acts recorded? The unquestioned fact is, they did so testify, and have put their testimony in an imperishable form ; and we must either say that the acts of Moses demonstrated the existence and power of God, or forever invalidate the testimony of man. For, if it can be shown that a whole nation gave testimony to an event that never occurred ; founded national existence on and set up monuments to perpetuate it, no credit can be given to human testimony. But, it has been argued, that these miracles were performed before an ignorant people, and in an unscientific age. To this it may be said that the class of miracles were of such a nature that a scientific education would disqualify rather than aid in determining. The "bias" of preconceived theories would be present, while scientific knowledge could not be of the least assistance. Would Prof. Tyndall have any advantage over an ignorant man in determining that it was light in one dwelling and dark in another ; or that in every Egyptian house the first-born was slain, while not one of the Hebrews perished? That a pillar of cloud gave light to one party and darkness to another? That one party passed the Red Sea on dry land,

while of the pursuers none escaped? In none of these things could scientific knowledge be of the least help in determining, while the "bias" of preconceived theories would be a material objection. And we now can see that more than human wisdom was employed in selecting from nature that class of miracles where science could have no advantage in determining the facts.

When we carefully consider the nature of the evidence—that it is the statutes and constitution of a nation whose national existence is preserved in opposition to the laws that govern every other nation; scattered for two thousand years into all the kingdoms of the world, yet when we bring a Jew from the East, West, North, or South, when they have not seen each other's ancestry for two thousand years, yet they are nearer alike in their religious sentiments and general characteristics than our own children, raised in the same family and educated in the same school house. One of ours will be a Presbyterian, another a Baptist; one a democrat, another a republican; but a Jew is a Jew all over the earth, and in opposition to every known law of nature, lived and fulfilled the predictions of his own prophets for three thousand five hundred years—"I will sift the house of Israel among all nations like as corn is sifted in a sieve yet shall not the least grain fall upon the earth"—Amos ix-9; "And the wealth of the heathen round about shall be gathered together, gold, silver and apparel in great abundance;" their future history in all these improbable, and even miraculous, things is predicted with as much ease and accuracy as our well-informed historians write of the past. So that Paine and others have said of some of these prophecies, that they were "Christian forgeries of the third and fourth century," not knowing that they were translated from the Hebrew into classic Greek three hundred years before Christ was born;

the laws of Moses can be traced through ancient Greek writers, and are admitted by them to be the oldest in the world.

No man can read the 28th chapter of Deuteronomy, written more than three thousand years ago, where the Jewish apostacy is predicted, their dispersion among all nations foretold, greatly dissimilar language of their captors mentioned, the ensign (eagle) of the Romans spoken of, the terrible siege of Jerusalem delineated, starving women eating their own children; and then turn to Josephus, their own historian, corroborated by Roman history—I say no candid man can read these prophecies written by Moses and carefully compare them with the acknowledged facts of history, but must feel that they could only be indicted by him “who knoweth the end from the beginning.” And, further, when we reflect that the Jew is still so incomprehensibly preserved and scattered among all nations (as predicted), so that wherever the gospel is preached among the gentiles there is the Jew, God’s “seal” to attest the divinity of the system, who can disbelieve? It is so unlike every other claim to divine origin, with every evidence that can attest truth, while no other claiming divine origin has a single one. When Mohammed took his journey from Mecca to heaven, why did he not set up (like Moses and Christ) a national feast to prove and perpetuate it? Only for the reason that he could not get a nation’s testimony, and could have nothing but his own statement to perpetuate. When Joseph Smith discovered the Mormon Bible, why did he not set up a national feast to commemorate the event? Only for the reason that he could not procure the testimony of the American people, and, having no affidavit, he could only leave us his word. But Moses could and did procure the testimony of a nation, with statutes, constitution and all the evidence of a national existence and national testimony, put in imperishable forms.

When Mr. Layard disintombed the great Assyrian monument at Nineveh; when the Arabs removed the rubbish from solid marble slabs, set up since Abraham lived and Moses wrote, some were so decayed by time that they could not be removed. Hence the testimony which perpetuates this revelation was not put on tables of stone, but the ever-enduring "tables of men's hearts," as nothing else is enduring. For mountains, by the wasting hand of time, crumble down to dust and oceans recede from their ancient limits. But the monument that attests the divine origin of the Bible stands like an incorruptible monument of gold, defying the ravages of time; has said for three thousand five hundred years and will forever say, "I am God's witness," and any attempt at overthrow by human testimony, would destroy all human testimony and render anything incapable of proof. When the divine origin of the Bible is established, then the work of interpreting begins; and every fact recorded is capable of a rational solution and in strict accordance with nature, as we shall see when we come to the question of interpretation. But, before we consider the New Testament, let us look at some of the evidences that corroborate the revelation to Moses.

It is acknowledged by all authority that the law of Moses is the basis of all our civil laws, and are yet far in advance of our highest civilization. Blackstone says, "some of our institutions are still pagan;" and a history of our laws would only be a history of the struggles of Christianity with paganism. The history of the fourteenth and fifteenth amendment of our constitution is the history of all our laws. Not a maxim of the civil law but is founded on the Bible, and the very chapter and verse can be pointed out. Moses found slavery and polygamy in existence and had no power to eradicate them, but by the moral growth of

public sentiment, and no legislator has any other power. If Abraham Lincoln had issued the emancipation proclamation one year before he did, he would have sunk this nation. And if God is the author of a civil code, to found it in wisdom he must adapt it to the moral and intellectual conditions of a people. Go beyond this and they will not execute; use compulsion and force, and you destroy their freedom and leave them in a worse condition. The nation Moses organized, like all others, had to have two codes, and of necessity one was opposed to the other, as one is for the protection of the other. Our civil laws say, "whosoever shall take life of any reasonable being in form shall be deemed guilty of murder and suffer death;" but military law prepares instruments of destruction and hires men to use them to destroy human life by the million, the very thing forbidden by civil law. I admit the civil law of Moses did tolerate slavery and divorce, for it had no power to eradicate slavery or polygamy. Look at their condition in his day—when a single man had five hundred wives and as many servants, and their children. Set them all free and turn them out without protection or support, and famine, with pestilence, consequent upon famine, would produce a thousand evils where one before existed. In China, or even Salt Lake, to-day governmental provision would have to be made. In that age it could not be done. The moral law of Moses, acting with his civil code, operated like our church and State, and no man (whose intellect was enlightened), as an adherent to his moral law, could own a slave until he wished to be made a slave himself, and that no man ever did.

Now, where did Moses get these "ten precepts?" and where did he get his alphabet in which they were written? Neither was any part of "Egyptian wisdom" where he received his edu-

cation. Egypt had no letters in Moses' day. Look at their nature. Take all the scientists and legislators that now live; set them down to write a code of laws for the government of mankind, and with all past progress and experience, they can not make laws adapted to human want for fifty years to come. At untold expense they must be "repealed," modified and changed almost yearly to meet human progress and wants. And yet these ten precepts that a child can recite in a Sunday school in five minutes has governed every conceivable case that has come within the range of human imagination for three thousand three hundred years, yet not a word has been added or taken from them. Not only this, but they contain every sound of the Hebrew language and every letter of the Hebrew alphabet but two consonants since added. All moral duty, and the language in which they were written are, beyond controversy, the life of the civilized world. Reverse, to-day, these ten precepts, enact their opposites and enforce that law, and in ten days nothing would be left of the nation but corpses and coagulated blood.

Where did he get the government he established? Egypt, where he was educated, was opposed to it in every essential form, and our own Constitution, the first ever made by Bible-reading men, was taken from it. Noah Webster, in the preface to his dictionary, says—"The United States commenced their existence under circumstances wholly novel and unexampled in the history of nations. They commenced with civilization, with learning, science, and with the best gift of God to man, the Christian religion."

The Jewish Government had thirteen tribes or states. (Joseph had two parts.) From these, seventy persons were chosen which constituted the Supreme Tribunal, and the right of appeal was

recognized from the lowest judge up to this. No king was allowed, and for four hundred and fifty years they were ruled by judges; and when they rebelled and made a king, were told it would be their national destruction. Their constitution and our own were the only two ever submitted to a people for ratification; their constitution and our own were the only two that made provision for the naturalization of foreigners; and their constitution and our own were the only two that ever prohibited a foreigner from holding the chief executive office. For their ruler it was commanded—"Thou mayest not set a stranger over thee which is not thy brother."—Deut. xvii-15.

In all these essential features, we as readily see every principle of the Jewish government transferred to our own as we see the artist's skill in transferring every lineament of our mother's features to the polished glass. Where did Moses get these civil and moral codes, the basis of all our moral and social progress to our day and far beyond us? I ask—Where did he get them? To say that he was a wise man and stop there, only increases the difficulty; for it makes him wiser than all men from his day to the present, and that would make him a God. So that in trying to evade one difficulty we fall into another still greater.

When the Old Testament is authenticated, it is a short and easy task to prove the inspiration of the New Testament. Or, if the divine mission of Christ be established, that of his Apostles, chosen by him, follows as a necessary consequence, with all whose divine mission they acknowledge. For, when their inspiration is established, their sanction establishes the authority of all the prophets they quote and settles the canon by the writings they acknowledge; and this self-evident rule acknowledges the books as we have them and rejects the Apocryphal books—neither

Christ nor his Apostles ever quoting a sentence from them. Besides, the sacred books were written in Hebrew, and the others in Greek, and never acknowledged until canonized by the Romish church, in the fifteenth century. The simple question then is, can a history of Christ—his life, miracles, death and resurrection—as related by the Apostles in the New Testament—be established? This settles the whole question, and is the basis upon which Christianity has stood from Christ until to-day, and upon which it must forever stand or fall.

The positive evidence is short and easy to be understood; the corroborating testimony has been accumulating for one thousand eight hundred years.

The New Testament contains the testimony of twelve men. Eleven of these were Christ's intimate companions, for three years his bosom friends. They record his miracles: of giving sight to those who were born blind; of raising from the dead the widow's son, and Lazarus, who had been dead four days. They tell of his own predicted death and resurrection. They see him expire upon the cross. They see the soldier's spear pierce his side; the flow of blood and water, showing the rupture of the pericardium, the sure evidence of his death. Of his burial in the tomb. The stone, the seal, the guard of one hundred soldiers, of the supernatural darkness at the time of full moon, and no eclipses could take place. Of his resurrection, the fear and fainting of the guards, his appearance to them during the period of forty days, of the miraculous outpouring of the spirit on the day of Pentecost, conferring those miraculous gifts. All of these, if not true, could have easily been disproved; and had they not been true the gospel could not have made a convert in Jerusalem. And when we consider that three thousand in one day left Judaism and were baptized in the name

of "Jesus Christ," on the testimony of their own senses, of the "star" at his birth, his miracles, resurrection, and gift of tongues to the Galileans (a people Ernest Renan calls the most ignorant of all civilization), enabling them to speak sixteen languages;—these public facts, incapable of misconstruction or deception, fulfilled the prophecies, overthrew Jewish prejudices and established Christianity upon the "rock" on which it stands to day, and will stand to the end of time. Add to this the fact that every Apostle (one, perhaps, excepted) died in attestation of the miracles of Christ and his resurrection—and, be it remembered, they were not martyrs to opinions, but martyrs to facts. No martyr since their day has ever been, or ever can be, placed in their circumstances. An opinion is all the evidence a martyr has given from Polycarp to the present time, and that is only an evidence of his sincerity and honesty; but it is the highest evidence that man is capable of giving—his dying testimony. But not one of these Apostles died for his opinion (for in opinion a man may be mistaken), but for the facts, when it was impossible for them to be mistaken. In being with Christ for three years they could not be mistaken, nor in seeing his death and burial. Neither was it possible for them to be mistaken in conversing with and handling him for forty days after his resurrection. His allusions to his former teaching and future gifts make deception impossible. The only alternative is to say the facts of his life, miracles, death and resurrection, were absolutely true, or that every man died for what he knew to be absolutely false, and that, too, when telling what he knew to be true would have saved his life, a thing we may confidently affirm no man ever did or ever can do. The issue is right here, precisely where Paul put it: they were not and could not be mistaken. "If Christ be not risen we are found false witnesses of God, because we have testified of God that he raised

up Christ from the dead whom he raised not up if so be that the dead rise not."—I Cor. xv-15. One of two things is absolutely true : Christ arose from the dead, or ten of his apostles preached it and died attesting it when they knew it was absolutely false.

Add to this the former position, prejudices and prospects of the Apostle Paul, his own account of his conversion, the incentives that would move him to fabricate such a story, and enter upon such a life of suffering and self-denial, with no prospect but a life of suffering ending in martyrdom, and all for what he knew to be absolutely false! Mistake with him was impossible. The "glory of that light," that voice in his mother tongue, the three days' blindness, his "vision of Ananias coming to heal him," the scales falling from his eyes, his subsequent visions and revelations, make it as impossible for him to be mistaken in the facts he testified to, as it was to be mistaken in his own existence. And yet, after preaching them to old age, ending in a life of suffering, in sight of the scaffold from which his head was severed from his body, he wrote to his son Timothy—"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith : henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

No man could take it upon himself to leave what he left, and suffer what he suffered, and spend his life in telling what he knew to be false, and die uttering such words, when by telling the truth he could save his life—and he who can believe human nature capable of such a thing, must have lost his reason or all that is good in man.

Lecture Three.

Interpretation of the Bible.

IN which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do, also the other Scriptures, unto their own destruction.”—

II. Pet., iii-16.

This is what the Apostle Peter says of the scriptures in general, and Paul's Epistles, in particular. Nothing said here would exclude the Bible from the laity, for the passage is positive proof that the scriptures were in their hands, or how could some “wrest” them. The danger spoken of arises, not from misinterpretation, but a wilful perversion, indicated by the word “wrest” (strebloo), which means to twist as with a windlass, to screw up the strings of an instrument, to dislocate a limb; and does not refer to a misunderstanding, but a wilful distortion, which is done to the “other” (plain) as well as difficult parts.

It is not the interpretation of a moral precept which, alone, could do an injury. In this there is no danger. Over this there has been no controversy; but refers to special relative questions which may be “understood” in the light of past history, revealing customs, laws, languages, proverbs, and by a proper discrim-

ination between what was "given by inspiration" and what was "inspired," as we shall see.

The human mind is unable to evade the conclusion that if the Bible is a revelation from God, it must strictly comport with nature: and if it could be shown that nature contradicts the Bible in any material fact, the Bible, as a revelation from God, would be destroyed; for, as certainly as a book contains the thoughts of the writer, just so certain does nature contain the thoughts of its maker; and, as Blackstone says, when both are understood and compared, there is perfect harmony. But, as we have already seen, while the question of authentication is simple, direct and easy, the question of interpretation is (as Peter says) "hard," and almost, if not altogether, boundless. Neither is it strange that it should be so when we reflect that any rule for our guidance and safety must be simple and easy to comprehend, while that part intended for our mental culture must contain difficulties reaching to the utmost limits of human progress, for all progress ends with difficulties. Where there is no difficulty, there is nothing to overcome. Where there is no struggle there can be no triumph.

The Bible has difficulties, so has nature. So far they agree. Surrounded by, and working with, all the mysteries of nature, a man can live to old age and understand but little of what he has done and how he has done it; and in five minutes he can read and comprehend from the Bible every moral duty his being requires. These essentials to perpetuate life are as plain in the Bible as they are in nature. No man of the human race has been in circumstances to become absolutely wise; but every one of the human family, possessed of sufficient wisdom to be responsible, can be good; and Jesus did not say—blessed are the wise in head—but the "pure in heart shall see God." To understand all the

mysteries of nature, does not necessarily make a better man. The "understanding of all mysteries" and "faith to move mountains," without "charity" (love or loyalty), profiteth nothing.

As already stated (Lecture Two), from Celsus till to-day, no writer against the Bible has discriminated between authenticating and interpreting an instrument. It is also remarkable that no distinction has been made between what is "given by inspiration" and what is "inspired."

Hence, the "Drunkenness of Noah," "Sin of David," "Polygamy of Solomon," "Abraham denying his wife," all recorded in the histories given in the Bible, but all are condemned by Bible law. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—II. Tim. iii., 16-17. Here the Apostle gives us the rules by which the scriptures are to be interpreted, and it is very remarkable that they strictly coincide with the rules of evidence that govern our courts of justice to-day.

All that a witness states is "given in testimony," and what he knows is testimony; and telling what another man said is "given in testimony;" but the witness telling what another said does not make it testimony, as the man who told the witness was not under oath; for, as Justice Buller says—"If the first speech were without an oath, another's oath that there was such a speech, makes it no more than a bare speaking".—Bull. N., p. 294. Now, apply this rule to inspiration. If the first speaker is uninspired, an inspired man telling what the uninspired man said or did, does not inspire the uninspired man. Surely, no one can think that an inspired man telling what Satan said, would inspire Satan. When Moses wrote the sentence—

“ In the beginning God created the heaven and the earth ”—that was “ given by inspiration,” and was inspired, for Moses was “ inspired ” to write what God said. When he wrote the sentence—“ Ye shall not surely die ”—that was “ given by inspiration ” as much as the other, for Moses was inspired to tell what the serpent said, but Moses writing it by inspiration did not “ inspire ” the serpent. So when the Evangelist wrote—“ Say we not well that thou art a Samaritan, and hast a devil,” he wrote by inspiration what a wicked Jew said, but that did not inspire the *Jew* nor credit his testimony.

I have been particular, and have repeated the same words, at the sacrifice of style, to make this distinction plain, as its disregard has confounded the distinction between the histories recorded in the Bible and the laws of the Bible, and the strongest arguments against the scriptures have been the result of confounding these distinctions.

Only when inspiration tells what God says is “ doctrine,” is a rule that never can be disputed ; but to “ perfect the man of God,” inspiration must tell many other things. To give a “ perfect ” rule of life, humanity needs many things beside laws—example, experience, mistakes, departures—all are needed. To safely navigate the seas, the compass, quadrant and chronometer are not sufficient. By the aid of these the mariner knows which way to go and where he is ; but without the discoveries, mistakes and disasters of those who have gone before him, he is in constant danger. These mistakes and disasters are not put down on his chart for him to imitate and follow, but to show him where there is danger that he may avoid it ; and every such place marked on his chart has been the scene of greater or less disaster, and its location on the chart is the highest evidence of honesty and wis-

dom. Viewed from this stand-point, the sins and mistakes of the patriarchs, related by inspiration, show a faithful record and point out to us the danger, by showing the disastrous results and telling of the condemnation of God ; yet all writers against Christianity have used these departures to disprove the inspiration of the Bible. As well might they use the past accidents and disasters on the seas, against the art of navigation ; and how unaccountably strange, when we reflect that they first ignore the Bible, then condemn Noah, David and Solomon by the Bible ;—and all this is done by these advocates of universal mental liberty, which allows every man to do as he pleases.

When we discriminate between what is only “ given by inspiration ” and what is “ inspired,” and go through the Bible carefully and critically, we will be astonished to find how many difficulties have been removed and how many serious objections have been set aside. “ To think,” says the objector, “ that Satan is permitted to send fire from heaven to kill Job’s sheep, use the elements to destroy his sons and daughters while he is daily praying for them, and do what is there recorded ! This is utterly repugnant to all our ideas of God.” Let us examine closely. Where did we get our “ ideas of God ?” From what God (through inspiration) says of himself. How have we got our ideas of Job’s treatment ? From what inspiration says Job’s messengers said. We have the undoubted statement that Job’s messengers did say so, and that is all we do have to warrant the belief. The value of their testimony is seen when Job was put upon his trial ; it was then said to Satan—“ All that he hath is in thy power.” Does not inspiration tell us that Satan’s only “ power ” is to make men believe a lie ? Has he ever exercised any other power over a human being ? Was not this the extent of his power in the case of

Job? The whole *history* ("profitable for instruction") shows this to be the fact. Four "messengers" (satans in whose "power" he now is) rush upon him in rapid succession with messages of accumulating disaster. Before one ends another begins. Every time, it is said, "while he was yet speaking there came another and said"—not waiting for the good man to recover a thought or breathe a prayer to God, and every "messenger" ends with the strange and startling announcement—"I only am escaped alone to tell thee!" Each twice repeating that he "*alone*" and "*only*" made his escape. But again, when the last "messenger" told him of the destruction of his "sons and daughters," why was not another "messenger" sent to tell him of the destruction of his wife? She was as much in Satan's "power" as his sheep, camels, sons and daughters. If Satan's "power" extended to the actual killing of his "sons and daughters," it extended to the killing of his wife. A "lie" here from the "father of lies" could not be made available, but would reveal the whole plot.

Add to this what is seen in the winding up of this, one of the grandest of all the sacred books and the sublimest of all poems.

"So the Lord blessed the latter end of Job more than the beginning!" The schedule shows just two camels for one in the beginning, two oxen for one, two sheep, two asses—the natural increase of his property. He had also seven sons and three daughters. The same number of sons and the same number of daughters he had in the beginning. Now, if his seven sons and three daughters were actually killed, where and how did he come to have the same number of sons and daughters?

Take another example still more dangerous—the "Witch of Endor" raising Samuel from the dead—I Sam. xxviii. Now,

what evidence have we that Samuel rose from the dead? Let us look at both sides—what was “given by inspiration” and what part was “inspired.” Inspiration says, Saul sinned and God had forsaken him, and when the Philistines invaded Israel, Saul inquired of God, and he refused to answer him by dreams, by Urim, or by prophets; that Samuel had said God had deposed Saul and made David king in his stead; that this was so notorious that the women sang it in their dances—“Saul has slain his thousands, and David his ten thousands”; that this was known even among the Philistines; that Saul “from his shoulders and upward was higher than any of the people”—I Sam. ix-2—a mark that distinguished him from every other man in the nation. On God’s refusal to answer him he sought the Witch of En-dor. Now, is it not evident that no “disguise” could hide him from that woman, as he was at least a foot and a half taller than any man in the nation, with the positive statement—I Chron. x-13—that he lost his life for inquiring of this very woman? “So Saul died for his transgression, which he committed against the Lord, even against the word of the Lord which he kept not, and also for asking council of one that had a familiar spirit to inquire of it.”

Thus far we have inspiration. Now, the evidence that Samuel arose is given.

When this tall man came, she does nothing till she gets an oath from him to protect her; then she asks—“Whom shall I bring up unto thee?” And Saul said, “bring me up Samuel.” Things had now come to where Saul could no longer be concealed, as he had to be known in the communication; and she cried—“why hast thou deceived me? for thou art Saul” Reassuring her, he said—“What sawest thou?” She said—“I saw gods ascending

out of the earth." Only the woman's words (remember, gods). Saul asks for a description. Having lived within ten miles of where Samuel ministered all his life, she said—"An old man cometh up; and he is covered with a mantle." First, "*gods*," now but *one*. Then "Saul perceived that it was Samuel," by what the woman told him. That is all. She now tells him what the women sang and Philistines talked, that David was king. As to her prediction—"to-morrow shalt thou and thy sons be with me"—where?—personating Samuel—yet with all the ambiguity of ancient oracles. "To-morrow," was the only tangible utterance, and Saul did not die for fifteen or twenty days, and then killed himself to fulfill the prediction as "inspiration" states; and lost his life for inquiring of that very woman, and, no doubt, from a natural cause.

What condition of mind would a general be in to command an army, were he so infatuated as to go into the cave of an enchantress and submit himself to her incantations? Inspiration says Saul lost his life for it, and I believe it.

Can I believe that God refused to answer Saul by any legally constituted means, and then answered by means which he himself had prohibited, under penalty of death? This, no doubt, was a genuine case of necromancy (spiritism), the bane of all the ancient nations. Moses legislated against it—Deut. xvii-9:11—"When thou come into thy land * * there shalt not be found among you * * a consulter with familiar spirits, nor a necromancer [consulter of the dead], for because of these abominations the Lord doth drive out the nations from before thee."

For "correction" and "instruction," Saul at En-dor is profita-

ble ; for it shows what we see to-day, the baleful and destructive influence of necromancy or spiritism.

Nothing but what God says dare be admitted as "doctrines," and by these alone is every utterance to be measured and believed, whether it be the dividing of seas, raising of the dead, or multiplication of the loaves and fishes. If God says it, I believed it ; but if, in relating a history for (instruction) or (correction), it becomes necessary for God to state what some other person says, and the saying of that "other person" comes in conflict with "doctrines," I am compelled by reason, and all that God has said, to believe the doctrines, and disbelieve what God says another person said.

Every utterance of the Bible was "given by inspiration," but if we make every utterance inspired, we make the history of the Bible destroy its laws ; and what was only "given by inspiration" kills what was inspired. This puts a weapon into the enemy's hands with which he can destroy the Bible, for it gives him what God says to fight with, and leaves us only what God says another said to defend ourselves with ; and very often what "that other" did say is no higher authority than Job's "messengers," the "witch of En-dor," or the "devil."

The whole of Paine's "Age of Reason" is built on this foundation. All Ingersoll's cavils are nothing but an array of the histories related in the Bible against its laws.

With this mode of interpretation, making no distinction between history and law, every civil government could be destroyed and every court of justice swept out of existence ; and Paul, in his letter to Timothy, lays down the same principles when he says—"Study to shew thyself approved unto God, a workman

hat needeth not to be ashamed, rightly dividing the word of truth."—II. Tim. 11-15.

These plain and obvious rules of interpretation, so much and so long neglected, remove very many of the greatest difficulties found in the Bible.

These were the rules of interpretation originally observed, and not till the decline of Christianity, were they departed from. The Apostolical Constitutions, which Whiston and some other learned men think were written by the Apostles, in giving directions to the laity for the reading of the Scriptures, says—"What defect dost thou find in the law of God that thou shouldest have recourse to heathen fables? for, if thou hast a mind to read history, thou hast the book of the Kings; if books of wisdom, thou hast those of the Prophets, of Job, and the Proverbs. If thou desirest something to sing, thou hast the Psalms; if the origin of things, thou hast Genesis; if laws and statutes, thou hast the glorious laws of the Lord God. Propose to thyself to distinguish what rules were from the law of nature and what were added afterward. Read also the books of the Kings that thou mayest learn which of the Kings were righteous."—Ect. Apos. Con., p. 20, Sec. vi. How clear and definite are these distinctions!

All writers against the Bible condemn the destruction of the Canaanites as unworthy of God. Their rule of rectitude is the character of God as revealed in the Bible. When reciting the history they suppress the material parts, misinterpret the other, and then compare the distortion with the character of God. Assuming their innocence and purity, all they say would be true; but if the ruler of a nation has a right to remove a murderer who has forfeited his life, and, in that removal, details another man to execute the sentence—when the whole nation becomes thus

abandoned and criminal, the same justice that demands the removal of the individual by the state, also demands the removal of the nation by the ruler of the world; and if it is right in one case for one individual to execute the sentence upon another, it is as just in the other case for one nation to execute the sentence upon another. In both cases, justice demands that in the execution of both sentences, nothing vindictive or unnecessary be permitted.

Now, were the Canaanites in this condition, and were these principles adhered to in their distinction? The history appealed to says, yes.

For four hundred and thirty years God waited for them to repent, during which time he sent the best men in the world to reform them. That Melchisedec was a better man than Abraham, is seen in the fact (as Paul quotes) that he met Abraham coming from the slaughter of the kings and blessed him; and the Apostle adds, "without all contradiction, the less is blessed of the better." Two hundred and fifteen of this four hundred and thirty years God permitted his own people to remain in the most abject bondage ever known to man, alleging as a reason to Abraham, "For the cup of the iniquity of the Amorites is not yet full."—Gen. xv-16. Then they were removed by the penalty of a righteous and necessary law. The only question now to be considered is, was mercy extended to individuals as far as safety would allow it to go? The question, like many others, could not be answered when the command was given; but, in the light of history and progress, it can now. Female virgins were all the exceptions that could be made, and preserve the commonwealth of Israel, prevent their retrogression back to the Amorites, preserve their national existence, bring the Messiah into the world, and, by preserving the

Jews to this day, give indisputable evidence of the divine inspiration of the Holy Scriptures. Nothing but "virgins" could be incorporated without destroying the Jewish race. It is a well known fact that females, after the first offspring, carry to the end of life the nature of the male. A mare at three years producing a mule and ever after bred to a horse, every colt will resemble the mule; and a widow, with one child, if she again marry and propagate, every child will resemble the first husband. A thorough Arabian mare, bred to a cold-blooded stallion, is forever ruined for the propagation of pure blood. The reason now is obvious—the father transmits the life, which is nourished by the mother, the father's life circulates through the umbilical cord through the mother, rendering the female as Adam said of the woman, "Bone of my bone and flesh of my flesh." Hence, says Christ, "They are now no longer two but one flesh." The same precautions and restrictions were used to preserve the tribe of Levi pure—the priest was not allowed to marry a "widow, a divorced woman, or profane, or a harlot."—Levit. xxi-14. "Marriage (says Dr. Draper, after showing that a child by a second marriage will resemble the first husband), produces, in this respect, a permanent change in the female, a constitutional impression, not disappearing in any length of time, the influence of the first husband reappearing in the children of a subsequent contract."—Phy., p. 534. Hence, we now see the penalty slumbered four hundred and thirty years, and when it was executed mercy was extended as far as it could go. We will again have recourse to these principles in our lecture on the Eternal Sonship and Incarnation.

In every department of nature all requirements for the guidance, safety and perpetuity of every creature is plain, and depends on facts put within the reach of every creature. To man

alone the philosophy of these facts is accessible. Acting upon these facts brings all their benefits; but nothing but their study and comprehension can give mental progress. Right here is the beginning of difficulties. In all the departments of Nature's school, but one instrument of development is employed—pressure. In all the vegetable kingdom, from the blade of grass to the giant red woods of our coast, some of which were standing when God called Abraham out of Ur of the Chaldees, four thousand years ago, there is not an exception to this rule. Each, from the day it enters upon the career of life, has to battle with the tempest and conflicts of the elements; and if it can not bear the "pressure" it must die. How clearly the careful student and lover of nature sees this as he beholds the giant firs that adorn our mountain sides. Centuries back a pod contained two seeds. Bursting open on a calm and quiet day one fell into a low valley, surrounded by high mountains and a dense forest, protected from winds and storms. The next day, in a heavy gale, the other seed drops and is carried to a high summit, where, exposed and alone, it begins life. After three hundred years of development, look at the brothers. The one, protected by mountains and surrounding forests and relieved from "pressure," erects its tall and slender form, and sends its top to mingle with the clouds. The other, exposed to fierce tempests and reared under continued pressure, stands a monument of strength and capable of enduring for centuries what his brother could not stand for an hour. This principle holds good in the development of the physical, mental, and moral powers of man. Take twin brothers, like the two "seeds"; subject one to severe discipline—put him under "pressure" in body and mind, and when he is forty years old he will weigh the mountains in a scale and the hills in a balance, and stand with inquiring gaze on the threshold of infinity. Let *his* brother run

without physical or mental pressure, and compare the two in body and mind; and does not all this hold good when applied to the moral nature of man? Can moral character be developed without pressure? Can there be a triumph without a struggle; a road with but one end; an "up" without a "down," or a "right" without a "wrong?"

Nature never puts capital stock in the hands of an idler. Jesus, when speaking to the servant that "hid his talent," only expressed the natural law when he said, "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." Heaven is nothing but the "survival of the fittest;" for Jesus said, "The kingdom of heaven is like a net cast into the sea, which getteth together the good and casts the bad away;" and a revelation without "difficulties" can never produce progress, and could only be adapted to the inferior creature, incapable of progress, as shown in our first lecture.

There is nothing revealed in the Bible but what can be made appear reasonable and shown to be a fact, on a comparison with nature; yet, in both cases, the philosophy of the fact is an ever-increasing study.

Difficulties are the parents of all progress. Things "hard to be understood" is the price paid for all wisdom. A religion without difficulties never came from the author of nature. For the last three thousand years no pagan worship has contained anything "hard to be understood." The regions of the dead have made as much mental progress as the generations of their living. Twenty-five hundred years before Christ China made gunpowder, and yet has gone no further than to blaze it away in fire-crackers. Two thousand years before the Christian era she had the magnet, and

yet a Chinese junk never crossed the ocean unless she was towed by a Christian ship. Show us one step in mental or moral progress outside the circulation of the Bible for two thousand years. It contains the germs of all natural and scientific progress, as we shall see in our next two lectures.

Another important principle of interpreting the Bible is in a knowledge and careful study of the languages employed in revealing its great ideas—I am not now going to speak of the Hebrew or Greek, however important—and ceasing to be spoken, suffer no change. In addition to these there is another language by which the original ideas are preserved—I mean the language of symbols, employed by Masons and Odd Fellows to convey a uniform system of teaching around the world. This mode of rendering thoughts visible was the first used by mankind, and can suffer no change by lapse of time. So long as nature remains permanent, just so long will a symbol convey the same thought to every intelligent eye. A picture of a man on horseback would convey the same thought to men of every tongue.

Herodotus, father of Greek history, tells us that when Darius invaded the Scythians, when in a perilous situation, a Scythian messenger was sent to him bearing a mouse, a frog, a bird, and five arrows. This Darius thought a favorable omen, as the mouse lives in the earth and the frog in the water, and sending earth and water in ancient customs was a surrender; but Gobryas, his general, said, this is forced and not half the message; for “unless you can fly in the air like birds, or swim in the water like frogs, or hide in the earth like mice, you can not escape these Scythian arrows.”—Book iv, chap. 132.

By this ancient mode a fuller was represented by two feet standing in water; a charioteer by a hand holding a whip; a judge

by a man without hands or eyes; justice by a woman holding a pair of scales evenly balanced; a ruler by a star, etc. The Bible was the first book printed, and the first written in letters. In using these symbols the inspired penman used letters to express them, as I have done, calling each by its name, as "judge," "star," etc. This language, in the Bible, answers the same purpose that Latin and Greek answers in our laws and sciences; and in the scriptures no two writers ever use a symbol to express two thoughts, any more than our English writers use a Latin word to express two ideas.

This language is never used to teach moral lessons, but prophecy, where it becomes necessary for a time to conceal the meaning, or preserve a doctrine from corruption. To understand these and all other difficulties makes no better Christians, no more than to understand all our difficult constitutional questions makes a man a better citizen; yet, in both cases, it is necessary to preserve the principles of government, as a false interpretation would destroy both. "The reason of the law is the life of the law."—Coke.

Take a single instance: Paine, in his "Age of Reason," says Christ was not even an astronomer, for he says the "Stars shall fall from heaven," and argues the impossibility (I write from memory), as these stars are larger than our earth and could not fall upon it." Christ was here speaking of the destruction of Jerusalem (Matt. xxiv), predicts the destruction of the temple, points out the course of the Roman army, mentions their ensign (all in symbolic language); then, speaking of the destruction of the Jewish polity and the dispersion of the Jewish rulers, says, the "*Stars* shall fall from heaven," etc. Here he used a symbol

that for two thousand years designated a ruler, and has done the same to our day.

Remember Joseph's dream, for which he was sold into Egypt—"I dreamed that the sun, moon, and eleven *stars* made obeisance to me." His brethren understood it, and his father reproved him, saying, "shall I and thy mother and thy brethren bow down before thee?" In this symbol his father held the place of the "sun," his mother the "moon," and his brethren, as heads or rulers, the "eleven stars."

And, following this ancient symbol when we make a new state and bring into our national family a new ruler, we put another "star" on our flag.

Nothing can be more unnatural and inconsistent than to object to the Bible as a revelation from God because it contains some things "hard to be understood," when the very fact is strong evidence of its divine origin; for, had it been the work of man, it could contain nothing above man's comprehension, and could never live in the light of progress. Nothing but a divinely inspired system could take the world as Christianity found it, overturn the wisdom, philosophy, and religion of all past ages, live in all the progress the world has ever made, hold in its grasp the educational institutions, and live in the light of the nineteenth century.

Rising in the morning you look out on this harbor; a ship lies at anchor with a British flag floating at her masthead; she dropped her anchor at night, while you were asleep. Three things you know, although you saw neither one. First—you know she crossed the Columbia bar. Second—you know she followed the meanderings of the Columbia to its junction with the

Willamette; that there she left the Columbia and run up the Willamette to where she lies; and, third—that there stood at her helm an intelligent being, who knew the meanderings of those rivers.

Just as well do I know, when I see a book that has guided all the progress of the last two thousand years, without coming in conflict with a single principle of nature, that this book and nature have the same author. The very objections urged against the doctrine of the Bible have provoked controversy and caused progress. For instance: The Christian religion has been objected to because it has produced so many sects; but, on a careful examination, this will be in its favor. Truly I can say, if the Bible required all Christians to unite in one physical or outward organization, I could not receive it as a revelation from God, for reason and the Bible both tell me that "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made"—Rom. i-20; and all that God has made is opposed to the thought of bringing all men into one form of government, human or divine. On everything the creator makes he place two marks—"unity" and "diversity;" and in every department of nature, from the lowest to the highest forms of life. By "unity," the naturalist designates all the different species of creation. By "diversity," he tells the different individuals of each species. As a race we all have formation and characteristics that identify us with a race of creatures called men. Obliterate this mark, and you can not tell a man from a horse. But this is not all the mark nature uses—she puts the second mark, called "variety," by which you tell one man from another. Obliterate this mark, and all courts of justice are instantly destroyed; for you can not tell the judge from the juror, nor the lawyer from the prisoner at the bar.

The same is true in a race of animals we call "horses." Shape and formation identify them with this race of animals and distinguish them from every other animal. Obliterate this mark, and you can not tell a horse from an ox. But nature has put a second mark—"variety." Obliterate this, and the right of property would cease, for you can no longer tell your horse from my horse. This holds good in nature, from the lowest to the highest forms of life—the Creator's name on all he makes and reads—One Infinite God—"unity" and "diversity," as we found in our first lecture. Now, if God has formed a government on earth, have I not a right to demand these same evidences? "Loyalty" will eternally unify them, and diversity will improve them. Is not this, as a matter of fact, true of the church of God? In this respect, I am willing to submit it to the most rigid scrutiny, and compare it with every other institution on the face of the globe.

From all the offshoots and diversities, from Abraham till to-day, taking in Jews, Mahommedans, Catholics, and every Protestant sect, there is greater "unity" of sentiment than exists among those who reject the Bible as a revelation from God. Among all I have named, there is a common belief in the existence of the same God. Not an attribute of his nature is denied—justice, mercy, love, omniscience, omnipotence, etc.; rewards and punishments under his government, and the immortality of the human soul. But there is no unity among infidels. Paine says—"I believe in one God and no more, and I hope for future life." Others say—"Bro. Paine, you are mistaken; no such being exists. God is a myth—a gross superstition." Another says—"Death is an eternal sleep." They have not a single article of faith upon which to agree; they only unite to tear down the hopes of immortality; and in this, the atheist gives the right hand of fel-

lowship to the spiritist, who is in constant communication with departed spirits, separated by a gulf as wide apart as life and death; and yet their united efforts from Celsus till to-day, like the Apostles' "chain," has only contributed to the "furtherance of the gospel;" and all their attacks have done is to cause a more critical study of the Word of God, showing its agreement with nature. If I were called on to give a theological definition of the nature and effects of Col. Ingersoll's labors and mission, the best I can think of is—"The Devil's whetstone to sharpen dull preachers on." But it might be asked if a man's labors and mission contributes to the furtherance and building up of a good cause, is he not to be accounted as one of the laborers, and, with them, receive a reward? I think not; for Jefferson Davis contributed more to the destruction of slavery than all the politicians and statesmen from Washington to his day; and yet, from the American people, he was entitled to no reward.

Lecture Four.

The Eternal Sonship and Incarnation of Christ.

THE invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead ; so that they are without excuse."—Rom. i-20.

The Apostle here says that God's invisible perfections may be clearly seen in his visible works ; that in the material universe is a revelation (unfolding) of his character—an incarnation of his thoughts, and that man, by a study of these works, possesses the capability to read these thoughts of God, learn his nature, and understand his character. Is not this true of every intelligent workman? Can a man make anything and hide his designs? It is impossible for any intelligent being to make anything without leaving upon it the impress of his thoughts. The nature and adjustments of every machine can be nothing more than the expression of the thoughts of its maker, and his written directions, telling how to adjust its parts and regulate its movements, would only be a comment to help others understand it.

This is precisely what the Apostle designed to teach when he wrote this text. That God is the originator of all things made ; and that in the material universe the character and thoughts of

God can be clearly seen. Now, let us see if the Eternal Sonship of Christ, His Incarnation, as taught in the Bible, are principles found in nature, and whether the scriptural account of that incarnation would contravene or set aside what is called "natural law."

At first thought, the very expression—"Eternal Son"—seems to be a contradiction; but this is only in appearance and not in reality. Century after century rolled by; and to patriarchs, kings and philosophers, the sun revolved around the earth, and, to this day, appears so to do; but a better acquaintance with the great truths of nature shows us clearly that these appearances are deceptive. This is true of all the operations of nature, and the superficial observer is always mistaken.

There is every evidence that this world was made instrumentally; that in every act its maker used means; and, if our investigations stop with the means employed, materialism is the result. The universal teachings of scripture are—that God made all things by his "word" (Logos). That this "word" or "son" (as we are father of all our words) was the instrument or "medium" through which God the father made "every thing in heaven and on earth visible and invisible." That this son is the "first born of every creature," and that "by him," (this creature) "all things were created in heaven and on earth."

No patriarch that ever looked at the rising and setting of the sun would scorn with greater indignation the astronomical teachings of to-day, than our superficial thinkers now look upon the scriptural accounts of creation above, taken from Col. i. 16-19, and this universal teachings of scripture—"Who created all things by Jesus Christ"—Eph. iii. 9.

Take now the question of a "mediator" or medium—is it contradicted by a single fact in nature? Every thing confirms it. Nothing in this world has ever come into existence only as it came "through" a "medium." Eliminate this one word "through," and all nature is paralyzed, and the whole scriptural account of creation destroyed. From infusorial life to the largest animal, and from the microscopic plant to the cedars of Lebanon, all begin "through" a "medium;" and not only so, but the existence and perpetuity of each and all depend on the same mode—"through" a "medium," all are sustained; and all belief based upon any other theory or assumption can never furnish a single example in all nature to support it.

Now, where did the first germs come from? It is certain that there was a time when no life, vegetable or animal, was on this earth. As spontaneous generation is now exploded, life must have been created by intelligence. Indeed, no theory of creation can exclude intelligence; for we are compelled to admit intelligence in the force, or intelligence behind the force, or deny the existence of our own intelligence; and if we use our intelligence to deny the existence of intelligence, we only commit suicide, and subject ourselves to Byron's retort on Berkeley—

"When Berkeley said there was no matter,
'Twas no matter what he said."

Pursuing this mode of creation, "through" the instrumentality of "mediator" or "medium," can we conceive of the "instrument" being eternal? Can we think of an "eternal son?" Certainly, as soon as we think of an "eternal father;" for unless there be an "eternal son," there can be no "eternal father;" for the "father" could not be a father before he had a "son." The

one can not exist before the other. We must have both, or neither.

No other doctrine is taught in the Bible, and no other interpretation was put upon scripture by primitive teachers; and their illustrations taken from nature overthrew pagan philosophy, and no attempt has been made to answer them to this day. A single extract from Origen will show the strength of their arguments, and the kind of defenders for primitive Christianity—"As light accordingly could never exist without splendor, so neither can the son be understood to exist without the father, for he is called the "express image of his person" (Heb. i. 3), and the "word" and "wisdom." How, then, can it be asserted that there once was a time when he was not a "son?" Origen De Principiis, Book IV. Chap. 1; and again, Book I. Chap. 2—"Wherefore we have always held that God is the father of his only begotten son, * * * derived from him without any beginning, not only such as may be measured by any division of time, but even that which the mind alone can contemplate within itself, or behold, so to speak, with the naked powers of the understanding; and therefore we must believe that *wisdom* was generated before any beginning that can be either comprehended or expressed." Again he says—"Let him who denies that God has an eternal son be careful of impiety, for how could he be an eternal father unless he had an eternal son!"

With these full and concise statements of the scripture and the unanimous teachings of primitive Christians, can they be reconciled with nature? Unhesitatingly, we answer—yes. They are "clearly seen by the things that are made." Every creature in the animal and vegetable world begins existence "through" a "medium," and is sustained by means; but how does nature

provide the “means?” “Through” the earth. “Through” what is the earth made to produce? The sun, and the sun, “through” his light and heat produces every thing in the vegetable world. Upon these, all herbiverous animals live, and carnivorous animals feed on them. So the sun furnishes us heat, light and rain, and perpetuates all life. But how does the sun do all this? “Through” his light and heat.

Do not the light and heat proceed from the sun? As revelation says, the “son proceedeth from the father” (the brightness of his glory—Heb. 1. 2). Are not this “light” and heat as old as the sun? If the sun is eternal, is not the “light” which “proceedeth” from him eternal, also? So we can not find an eternal “father” without an eternal “son.”

Is not this the very language and thought of revelation? Take that difficult (and by some thought absurd) first chapter of John—“In the beginning was the *word* and the word was God, the same was in the beginning with God. All things were made by him.” Now, take him who said—“I am the *light* of the world,” and make the quotation from nature—“In the beginning was the *light*, and the light was the sun, the same was in the beginning with the sun and all things were made by the light.” Where is the conflict? But apply it to other apparent contradictions—“I and my father are one,” and “my father is greater than I.” Now, apply it to nature, the light personified could say—“I and the sun are one, and the sun is greater than I;” and we might go through the Bible with natural figures and never find a jar. Take one more illustration—

Going to the Mount of Olives, as the husbandmen pruned their vines, he said to his disciples, “If a man abide not in me he is cast forth as a branch and is withered, and men cast

them into the fire and are burned.”—John xv-6. Carry the figure through nature: the branch, while in the vine, “through” that natural “medium,” was prolific and fruitful; but when separated from the vine (the medium “through” which it was sustained) the very same heat and light that made it fruitful now become the instruments of its destruction. It is not the name of Jesus, but the great principles, that saves men; millions are saved who never heard of Christ. Men were saved by the same principles before he came. As an eternal emanation from God the father, as the light emanates from the sun, Jesus is the life of nature. Every man can be good, and thus “abide” in him—the power that preserves life. If he “abide not” he destroys himself. When a man puts powder into a hollow tube and a leaden bullet on top and a cap behind, puts it to his head, springs the hammer and blows out his brains, we call him a suicide. In the concatenation of causes, what killed him? Neither the ball, powder, cap, or revolver, alone. Either taken by itself would be harmless; but, all taken together, is what is called a “co-operative cause,” and he put that cause in motion and was the cause of his own destruction. So, when a sane man, with malice and intention, takes the life of his fellow man and is put to death by the law in the concatenation of causes, what killed him? Two witnesses testifying to his guilt did not kill him; nor the jury (another part of the machinery of the law) did not kill him; nor the judge, who passed the sentence; nor the sheriff that executed the sentence. The co-operative causes of the law acted together, and he put them in motion and destroyed himself as really as the former man, for he knew the machinery of the law as well as the other did that of the revolver. Hence, there never has been, nor never can be in God’s moral universe, a death by any other means than suicide. Nothing is able to destroy the soul but the soul

itself. It is one of the clearest principles of revealed ethics—"where there is no law there is no transgression."—Rom. iv-15. Hence, said Jesus, "Fear not them that kill the body and after that have no power." No creature has any power to hurt my soul but myself—nothing but a wilful violation of law can harm it; but, when I wilfully violate a known law, I bring myself under condemnation, and of necessity this state will justly continue until it is removed by divine clemency based on my own repentance and reformation. If I continue in this state until it reaches confirmation, or, as Jesus said, by the great gulf separating the rich man and Lazarus becomes "fixed," then if I sin eternally I will be punished as long as I sin. Hence, said Jesus, speaking of the "blasphemy against the Holy Ghost," he is "in danger of eternal damnation." The old "Anglo-Saxon" and the "New version" hit the original, "he is in danger of eternal sin." In danger of reaching (like everything in nature) maturity, or fixedness—an eternal sinner, when his own nature and the good of the universe demand his eternal separation from virtue and purity. Even as high an authority as Col. Ingersoll (reply to Dr. Field, p. 491) says, "Force without mercy is tyrannous; mercy without force is but a waste of tears. Take from virtue the right of self defense and vice becomes the master of the world." This sentence settles all the Colonel ever has, or ever can, write against God's retributive justice; for, according to his own maxim, "take from" God the right of self-defense and vice becomes the master of the world" and hell takes possession of heaven. But, let it never be lost sight of, that in all God's moral government, every punishment is self-inflicted. Infants, idiots, and ignorance are not responsible—"Sin is not imputed where there is no law."—Rom. v-13.

Let us now consider the doctrine of the Incarnation, as a natural necessity.

The doctrine, like that of a "medium" or mediator, is the universal teachings of nature. The heavens are the incarnation of their maker's thoughts. In a steam engine the thoughts of its inventor and constructor are incarnated. Every word written is a thought incarnated—rendered visible, materialized. Just as much of a mystery in incarnating and materializing a thought so that the eye can see it, or the fingers of a blind man can feel it, as there is in the incarnation of the Son of God, the divine Logos or "Word." The principle is precisely the same. This divine "word," says Justin Martyr (writer of first Christian apology), "is implanted in every race of men and those who live reasonably are Christians; as, among the Greeks, Socrates and Heraclitus and men like them."—Apology, chap. 46.

All nature is so full of this principle, and we are so familiar with it, that we reckon it among what we call natural laws. Viewed from this stand-point, the Incarnation is the result of natural law and founded on natural necessity. The savage conveys his thought by words alone, and in every word is a thought incarnated; and while through life, in daily conversation, they hear each others thoughts, nothing would be harder to make them believe than to tell them that we can put our thoughts where we can see them.

A missionary once said to an uneducated savage, "Go out to where the man is at work (several miles away) and bring me the frow." The native replied, "I can not understand his language and he can not speak mine." On reflection, the missionary picked up a piece of shingle and wrote on it, "send me the frow," and handing it the native said, "take that and give it to the man."

With scorn and indignation the native turned, saying, "You came here to destroy our gods and our religion—that piece of wood can't talk ; your religion is worse than ours." The missionary, seeing the great difficulty in the man's mind, said, "Take it to him and if he does not send the frow I will pay you for going." The native went, and with extreme care approached the man and handed him the piece of shingle. Glancing at and dropping it down, he went and got the frow and handed it to the native. In wonder and astonishment the native took up the piece of a shingle and showed it to his people, declaring to them that it could talk ; and to him it was superior to all other gods, until he learned this mode of expressing thought.

It is not our eyes that see, nor our ears that hear : they are only instruments used by our minds. It is "mind that sees and mind that hears, all beside is blind and dumb." I write "through" my glasses ; when I remove them I can not read a word with the eyes nature gave me, yet no one thinks my glasses can see. A blind man, with raised letters, by the sense of feeling ; can read my thoughts or the thoughts of God put into revelation ; and, in the mental grasp of this sublime principle in the divine incarnation, John wrote, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, the word of life." —I John i-1.

The whole system of idolatry was founded on the idea of incarnation and derived its origin either from nature or the "deliverer" promised to mankind. The universality shows a common source, and it is very certain that no people worshipped the material substance of their idols, any more than Christians worship the human nature of Christ. For many years I have believed that

Jesus referred to the whole system of idolatry as false "incarnations" when he said (John v-8), "all that ever came before me were thieves and robbers, but the sheep did not hear them." Some commentators think he referred to the scribes and Pharisees; others to Theudas and Judas, the Gaulorite, mentioned Acts v-36, 37, and by Josephus. But Josephus' chronology does not agree with the "days of taxing," mentioned by Gamaliel. To harmonize the statement, Dr. Lighfoot thinks Josephus made a chronological slip; but, the fact is, none of these ever claimed to be the Messiah, and were only insurrectionists; and it is evident that Jesus referred only to claims of Messiahship, or the incarnation, and could not refer to the scribes and Pharisees or revolutionists, for he calls himself the "door" and these religious teachers "porters." This idea he emphasizes and repeats, "I am the door." Now, the highest ever before claimed was that of a "porter," as he said, to "open the door," and can not be applied to any class of religious teachers but the "mediator" or "incarnation"—the one "door" or "medium" "through" which all must "enter," or be counted as "thieves and robbers." The ancient Manicheans thought Jesus spoke of the prophets, and so they rejected them; but this needs no refutation, as his references to and quotations from them refute the error. By calling himself the "door" and religious teachers "porters," it is evident it can only be applied to the claim of a "medium" through which "men enter," for nothing else can fill the idea of a "door." Hence he says of the idolatrous system, they were "thieves and robbers." They stole the idea of his incarnation and "robbed" him of his claim to Messiahship;—as a matter of fact this is done by all systems of idolatry to this day.

Whoever will carefully examine the writings of the fathers in

their writings against idolatry will, I think, see that the whole system was founded on the idea of an incarnation and the material part was only regarded as the residence of the indwelling deity; and that this deity was only an advocate or intercessor with the Supreme God. In the case of Jonah i-6—"What meanest thou, O sleeper? arise, call upon thy god, if so be that God think upon us that we perish not." Here, it is evident, that after every man had "cried unto his god" and the storm continued, they wanted Jonah to "call upon his god" as an intercessor, and the reason assigned, "if so be that God think upon us that we perish not." Mosheim Ecel. Hist., vol. 1, p. 25, says: "Senseless as the worshippers of imaginary gods truly were, they did not wish to be accounted worshippers of lifeless substances—brass, stone, and wood; but of the deity which they maintained to be present in the image, provided it was consecrated in due form." He then cites seven ancient authors, and might have cited many more, as Cyprian and others.

I was struck by an incident related by Rev. C. Smith, M. D., just returned from Bishop Taylor's mission in Africa, in a lecture recently delivered in this city. The doctor told of visiting the chief of the tribes. In trying to convert him to Christianity the chief told him what his "gilla gilla" could do, and how powerful to protect; and how it had a few days before "gone many miles away and saved the life of his father when attacked by robbers." The doctor said, "Now, that 'gilla gilla' is right where he was when I was here before, and the same dust is still on him; he has not been away." The chief replied, "O no, the *outside* did not go; it was the *inside* that went." Here, it is evident, the chief held the same idea of his "gilla gilla" that the doctor did of the human nature of Christ—both held the idea of an incarnation; a

medium "through" and "in" which the deity acts and resides—a "door."

This great idea of the promised incarnation has been the life and soul of all true worshippers from "Abel's sacrifice" until today. Its corruption in the patriarchal age resulted in the darkness and degradation of the gentile world; and its corruption in the Christian world did the very same thing, producing the dark ages. When Peter was made the "Rock" and Mary the "Door" the true entrance to the "sheep fold" was lost and worshippers, like the divinely smitten men of Sodom, "wearied themselves to find the door." A single passage from the "Glories of Mary," by St. Alponus Liquori, an authorized work of seven hundred and ninety pages, being a collation from the writings of canonized saints, will suffice—"She is called the gate of heaven by the Holy church because, St. Bernard again observes, as every rescript of grace set by the king comes through the palace gate, so it is given to Mary, that through her thou shouldst receive whatsoever thou hast. St. Bonaventure, moreover, says that Mary is called the gate of heaven because no one can enter heaven if he does not pass through Mary, who is the door of it." Here we see Mary is called the "door," the very title Christ applies to himself alone, and said that he who "entered" by any other was a "thief and a robber;" and this collation from the "Saints," composing an authorized work, continues the same strain through seven hundred and ninety pages. Take another: "Hence, says St. Bernadine, 'all gifts, all virtues, and all grace are dispensed by Mary to whom she will, when she will, and in the manner she will.'"—Page 179. Again, on p. 201, "St. Bernadine, of Sienna, does not hesitate to say that all obey the commands of Mary, even God himself, signifying; by these words that God listens to her

prayers as though they were commands." If anything is clear in revelation and history it is this—that the corruption and loss of divine incarnation was the cause of all darkness and error, both before and after his advent, by holding up a false light, and obscuring the "true light which lighteth every man that cometh into the world."

Our last inquiry is, does the Bible account of Christ's Incarnation set aside or abrogate what are called the laws of nature? With a proper definition and understanding of what are called natural laws we unhesitatingly say, no; and that the "seed of the woman," in the scriptural account of the divine incarnation, traveled not one step outside the dominion of nature for its fulfillment.

To correctly understand any great "natural" problem we must divest our minds of all misleading terms, as they create false impressions; and one of these terms is "natural law," when, strictly speaking, there is no such thing. In all the realm of nature no other instrument is used but *force*. Gravitation is not a "law," it is a "force"; and, because it acts uniformly, the idea of a law is formed in our minds. The "law" is not in the force, it is in our conception of how the "force" acts.

With these unquestioned facts, let us look at this wonderful question from a matter of fact stand-point. Where did the first life come from? It is a conceded fact that the time was when there was not a man on this earth. From scripture, science, and nature we look to this earth in vain for the origin of life. "Through" the stream of *transmission* alone we trace it back to a period when there was no life in the world. How did it get here? Transmission thus far has been the only mode. Did that *mode* bring it into the world? Revelation says it did—"He

breathed into his nostrils the breath of life." Life was never created. By whatever process organisms were formed, life goes by transmission, and from the male parent; and all organized beings come from an egg. This is produced by the female. Give to this egg vitalization and an animal is the result. The vitalizer from the male does not produce life, it is life itself, seen by the microscope. The vitalizer of the male, brought into contact with this egg by any other than natural means, would be just as effectual in propagation. Now, if it was a natural necessity that such a man as Jesus should come into the world, what would be required to produce him? The ovum, or egg, of a "virgin" (for reasons given in only sparing the Canaanitish virgins, as a married woman would have contaminated and destroyed the Jewish people). This answers the Jewish interpretation of Isaiah vii-14—"A virgin shall conceive," etc. The Hebrew word (*Almah*) they say means a "young woman"; but nothing but a "virgin" would do, as nothing else could propagate uncontaminated humanity; besides, as Origen says in his answer to Celsus, book 1, chap. 35—"What kind of a sign would it be for a young woman not a virgin giving birth to a child?" And the prophet said, "Behold, I will give you a sign, a virgin shall conceive," etc., and he used the proper word to express it.

Keeping strictly within the dominion of nature, let us ask—What was the vitalizer to the first man? It could not have been the male semen, as there was no male to impart it; and yet it certainly came from the "dominion of nature" some where. Then if life is taken from the original fountain from which the first man's life was derived, does this go out of the dominion of nature? Nothing is done but what had been done before, hence he is called the "Second Adam."—I. Cor. xv. 45. There was no

departure from nature, but an act that met the greatest natural necessity that ever existed ; for, as human nature exists, no power in the universe (without violating the laws of his being) can give to man a perfect system of instruction without combining example with precept. No amount of teaching alone, without example or practice, can enable a man to make a watch or a steam engine. You must not only tell him what to do, but you must show him how to do it.

But how can you show man his duty and how give him example? Only "through" man. The model must be a man. An angel as a model for man would no more do than a watch would do for a model to make steam engines by. Nothing but a model man will do for men to follow. How can he be made? But in one way. To make a man, every drop of his blood, every particle of his bone, and every fiber of his muscle must come from a woman. Get him in any other way and he is not a man, has no connection with the human race. To be a man he must be the "seed of the woman," and "when the fullness of time was come God sent forth his son made of a woman.—Gal. iv. 4. To be a man, his body must come from a woman, but from whence must his life be derived? If taken from the contaminated fountain of man, he will inherit man's depravity; but go back to the uncontaminated fountain from which the first man's life was derived and communicate that life with the egg of a virgin, and a perfect man is the result, and no violation of nature occurs, but the highest demand of nature is met.

Look at the corroborating evidence. When the conception of John the Baptist was announced, his father asked the angel—"Whereby shall I know this?"—he was struck dumb for asking; but six months after this, when the birth of Jesus was

announced and Mary asked that same question, he condescended to explain it to her to throw natural light on the conception of Jesus—"The power of the highest shall come upon thee and the Holy Ghost shall overshadow thee." A plain allusion to Gen. i. 2, where the spirit of God moved upon the waters to impart vitality or life. Now, take all the predictions of his birth, the place, the time (before the sceptre departed from Judah), and that he should gather the Gentiles (which we see) of his crucifixion; not a bone of him was to be broken; his burial in the rich man's tomb; his resurrection—all authentically set forth many centuries before he was born. Then consider the fact that outside the circulation of his life and the preaching of his gospel, no moral progress has been made; yet he was born, raised and educated among what, Ernest Renan says, were the most illiterate people civilization produced, and yet he says—"In all the oncoming ages there will never be born a greater than Jesus."

If every effect must stand on an adequate cause, the divine mission of Jesus is seen in the results and established by the promised "glory that should follow."—I. Pet. i. 11.

The leading opposers of Christianity say—Jesus was a good man. Col. Ingersoll pays him high honors. Ernest Renan says—"In all the oncoming ages there will never be born a greater than Jesus." This puts him at the head of the human race, and honors the Christian family. But is it consistent? No. Jesus was the son of God, or he was the worst man that ever set foot on this planet:—a good man say—"I am the living bread that came down from heaven; if any man eat of this bread he shall live forever;" "I am the resurrection and the life; he that believeth in me shall not die eternally;" "O, father, glorify me

with the glory I had with thee before the world was," and "before Abraham was, I am"! What an estimate of a good man to call a man good that would utter such sentiments unless they were true. Jesus was good; and to be good, he had to be truthful; and ages of experience prove him to be the one great need of humanity, and those who put their trust in him shall never be confounded.



Lecture Five.

Miracles.



WHAT is a miracle, and what does the idea involve, are among the "things hard to be understood." The discussion of the subject has resulted in a better understanding of nature and the character of its great author. Minds of extraordinary strength and culture have been divided, and the mental progress that has resulted from the discussion enables us to see the weak and untenable positions of both sides. Hume's objection, that a miracle being contrary to human experience is not to be credited, for a long time baffled theologians, and their replies, now looked at from our present state of progress, are as defective as his statement of the case was foolish. To say that "a miracle is not to be believed because it is opposed to human experience," is equivalent to saying that a thing is not to be believed because it is seen. If an action were not contrary to human experience it would not be a miracle; then, to say it is not to be believed because its nature is what it must be to make it what is required, is absurd. In the Old Testament what is included in the idea of a miracle means no more than a "sign" or a token. The Hebrew word (*oth*) means nothing more. Exod. xii-13—"The blood shall be to you for a *token* upon the houses where

ye are;" and, Gen. ix-13, "My bow in the cloud for a *token*." In the New Testament the Greek word (*dunamis*) means *power*, energy, strength. Acts viii-13—"Beholding the miracles and signs which were done." This is as far as the Bible is committed as to the nature of a miracle—which is simply an extraordinary exertion of power.

To determine the relation a miracle sustains to the "laws of nature," we must first determine what the laws of nature are.

We have seen in a former lecture that when speaking of the laws of nature we get impressions that lead us astray. As law is only a "rule of action," the very thought is destroyed if in our mental conception we eliminate intelligence, which we do when we say "laws of nature," when speaking of either the demands or result of nature. "Law" can not execute itself—that is only a prescribed "rule"—it takes force to execute the "law." This is just as true of what we call "natural" as it is of human law; hence, we reach the conclusion that it is *force* and not *law* with which nature carries on all her operations.

Nature tells us that one force (gravity) unifies the universe, and that all the forces of nature resolve themselves into this one great force. Tyndall says—"gravitation is the potential form of all energy in the universe." The Bible tells us that all the duties of man are comprehended in the one commandment; "love" or loyalty "is the fulfilling of the law;" that a departure from this commandment is the cause of all moral evil; that there are nine "ways" that lead off from this road of life; that signs of these nine places are hung up prohibiting men from leaving this road—"Thou shalt not"—while obedience to the one only command—"Thou shalt *love* the Lord thy God," preserves moral harmony in the moral universe; that this force (*love*) holds the same place

in the moral, that gravity does in the physical universe ; maintains unity, and, as a matter of fact, we see that when this food (love or loyalty) becomes disturbed and destroyed in a civil government, disruption, disintegration and destruction are the results. In the physical universe this can never take place, and below, the moral can never exist ; but in the moral, can not be prevented even by Omnipotence. There can be but one way to prevent moral evil, and that is the non-existence of moral beings ; for without freedom and choice in action, no moral being can exist, even by the utmost exertion of omnipotence ; for omnipotence can never work a contradiction—no power, without transforu- ing the nature of a horse, could ever make him a man.

As this principle is fundamental in understanding the nature of, and consequences involved in, a miracle, we must look at it carefully.

Omnipotence is from *omnis* (all), and *potens* (power). In mechanics, philosophy, or nature, what will power do that is not under the guidance and direction of wisdom? Jesus expressed every force used by omnipotence when he said—“ a kingdom divided against itself cannot stand.” Every conceivable case is governed by this rule. Let two balls of the same weight, density, velocity, and distance be shot from two guns, and come in contact, and the result is neutralization of both forces. Let two trains of cars approach each other on a level road, both locomotives of the same weight, density, distance, same number of cars and tons and pounds of freight—the forces being equal, neither one could repel the other as the combined forces are exactly alike ; but if one train had one pound more than the other, that pound would be represented in the collision. Apply this principle to omnipotence. If omnipotence would oppose omnipotence, de-

struction would be the result, from the simple fact that omnipotence is just as powerful as omniscience—and is opposed by an equal force. We see clearly that all force must be directed by wisdom, and omniscience is no exception to this rule. The infinite power that moves the worlds through infinite space, is under the guidance of infinite wisdom. Suppose the wisdom could fail and the *power* continue, what would be the result? Worlds would crush upon worlds, and total bankruptcy spread through the sheeted fields of immensity. Hence, revelation and nature both tell us that omniscience can not work a contradiction. “It is *impossible* for God to lie.”—Heb. v-18; and “he *can not* deny himself.”—II. Tim. ii-13. Moral government can not exist without freedom, and a moral being can be influenced only by motives—not even by omniscience itself. Hence, as we have seen (Lecture Three), every moral being holds its destiny in its own hands, and if it destroys itself, it is not worthy of an existence. Man can use these forces of nature, and, by different and endless combinations, produce every conceivable result—“We are laborers together with God.”—I. Cor. iii-9; “workers together with him.” II. Cor. vi-1, and we can not “work *with* God” unless we “work *like* God.”

What is called “nature” or “laws of nature,” is hard to define. Unlimited thought and great latitude can be found in the expression, so much so that writers using these terms frequently antagonize or destroy their own statements. Col. Ingersoll, in his reply to Dr. Field, p. 488, says—“Let it be understood once for all, nature can not pardon.” Again, p. 487—“Right and wrong exist in the nature of things.” And on p. 483—“I say in the nature of things there can be no evidence of the existence of a supreme being;” and on p. 502—“If nature is infinite, how

can there be a power outside of nature." These extracts show us the Colonel believes that nature embraces all that exists, and that outside of it there is absolutely nothing; but, when the Colonel wants to show that what are called the Christian graces existed before Christ's advent, he says, on p. 501—"Justice, love, mercy, forgiveness, honor, and all the virtues that ever blossomed in the human heart, were known and practiced for uncounted ages before the birth of Christ."

Now, if "nature is supreme" and "can not pardon," as the Colonel says, then to talk of "forgiveness" or "mercy" or any conciliatory virtue, is as illogical and contradictory as to talk about water in an empty jug; for if "nature" is all that exists and "nature can not pardon," neither "mercy" nor "forgiveness" can have any existence, even in the prolific imagination of Col. Ingersoll himself (unless *he* is supernatural—and if *he is*, nature is not *supreme*), and to believe his doctrine we must attribute the assertion to a slip of his pen and not to an intentional statement.

If law is a "rule of action" nature is only the instrument through which the supreme intelligence acts. Hence, if a company should build a heavy manufacturing establishment in Portland and propose to propel it by water taken from the Willamette river, and a careful survey would disclose the fact that the wheel was twenty feet higher than the point at which the water was taken from the river—carrying out that proposed plan, all the capital in Portland could not make that machinery move. Add to this capital the wealth of Oregon, the United States, the Rothschilds, and the world, and all the angels in heaven, and the machinery under this plan will never run, and can never be made to till we change the plan and work *with* and *like* God. This line of thought is the sum of all man's education since God placed him

upon the earth. "Multiply, replenish and subdue and have dominion," was the the first command given—Gen. i-28; and it certainly includes a controlment of every force of nature. When we use these forces, as God uses them, we "work with him," and are successful; when we use them *wrong* we "work" against him and fail.

It is by combining and changing those forces that we get different results. For instance: a steamboat, on a smooth surface of still water, with one hundred pounds of steam, would make twelve miles per hour; when put against a current running six miles per hour, the combination would then read—twelve miles of steam, six miles of opposing current, and the steamer would make six miles per hour. Bring another force in the shape of an opposing wind, sufficient to propel the ship three miles per hour on a still surface of water, the combination then reads—twelve miles of steam, six miles of an opposing current, and three miles of opposing wind;—the ship then makes three miles per hour. Change the combinations. Instead of an opposing, let it be a helping wind;—the combination then reads—twelve miles of steam, six miles of an opposing current, three miles of a helping wind, and with mathematical precision, this gives us nine miles per hour. In physics and mechanics this mode of investigation will never lead us astray. As we by the letters of the alphabet can express every idea that comes into our minds, and every new idea in discovery and progress, so, by a different combination of the forces of nature, everything man now does is done, and no limit can be placed to future progress. If we understood the forces of nature as the creator understands them, all miraculous events recorded would appear as simple as the common occurrences of nature. Just like any other system of education—as a knowledge of the let-

ters of the alphabet enables us at first to express a few feeble thoughts by a few monosyllables, and by progress continue until we can write and explain the wonders of nature as fast as we learn them, so in nature, as far as we can comprehend, everything is done by what we call "natural law"; and of all the miracles recorded in the Bible I do not believe one event occurred outside of what is called "natural law." Do we not see greater things in nature than the Hebrews ever saw performed by Moses or Christ? They saw Jesus make wine out of water (a departure from the ordinary mode). I see ice made in the heat of summer—as much of a departure; but in neither case no violation is done to what is called "nature." They saw a dead man raised to life; I see living men standing before me, with a consciousness that the time was when there was not a man or any living thing on this earth. This is by far the greatest miracle. I see a creation; they only see a restoration of life. I have seen multitudes who lived in sin, some of them leading drunken and profligate lives till seventy years old, when a transforming influence made all things new, and changed a demon into a saint, who thus lived and died. It is a greater stretch of power to bring a dead soul to life than it is a dead body. They saw the Red Sea divided and the hosts of Israel pass through on dry land. The conduct of Martin Luther at the Diet of Worms was a greater display of power. Inert matter could offer no resistance to the will of its creator; but here was one of the most august assemblies of men the world had ever seen. Before them stood a man, the very embodiment of all they hated. Strike him down, and Rome has no rival. While fire and the sword awaits every impenitent heretic, they say unto him, "recant, or die." To this he replied, "I never will, so help me God." Then every countenance turned pale, and every arm fell par-

alyzed, and like Jesus at the temple before his "hour had come," he "passed through the midst of them and went his way."

Because the old dispensation is closed and the Spirit dispensation fully set in, rendering physical miracles no longer necessary, we are too prone to cling to material things, by which God is put off too far from the government of the world, and because they (as Jesus said by his kingdom) "come not with observation" and are only seen by spiritual perception, we overlook them till, like Jacob, we are aroused by some vision to exclaim "God is in this place and I knew it not." Then, and not till then, are we able to comprehend the words of Jesus—"He that believeth on me the works that I do shall he do also, and greater works than these shall he do because I go to my Father."—John xiv-12.

Where there is a well defined belief in a personal creator whose government over the universe is absolute, there never can be any difficulty in the belief of miracles; for such a belief must hold either what are called the laws of nature to be only another name for the will of God, or the instruments through which his will is accomplished. With either one miracles are both reasonable and necessary, and can not be excluded from his moral government or nature. To say that any mode of existence or any order in nature is fixed as to render it necessary with God that it must be so, is to destroy the very idea of God's existence; for unless God is free to establish every mode, and suspend life and its perpetuity upon whatever conditions he pleases, he is not free, and if not free, is necessitated, and the necessitating cause being superior to him, destroys his very existence as a supreme being. God must be free. His only government is his own nature. Was he, then, compelled to suspend animal life on its present conditions? To say he was, would make something else superior to him. To be God

he must be supreme; yet his established order of things is so arranged that all his intelligent creatures can learn his character, know his will, and by his established orders, know when they act and plan what the result will be. Without such established order no system of education could be instituted among his intelligent creatures. To say that the creator is compelled to adhere to this order and can never depart from it either in manner or mode, is to deny his very existence and contradict the facts of nature. Dr. Draper, the celebrated physiologist, in his physiology, p. 9, says—"For the maintenance of life in man three chemical conditions must be complied with: he must be furnished with air, water and combustible matter. Under the same conditions, also, all animals exist. To breathe, to drink, to eat—are the indispensable requisites of life." That the doctor here states what is the fundamental, and one of the most unvarying of what are called "laws of nature," no one doubts. But, to say that life can not be suspended on any other conditions, or that an animal can not live without "air, water and food," is plainly contradicted by nature, recognized by science. Stones are broken open containing living toads, which for many thousand years remained in this condition, during which time they did not "eat," "drink," nor "breathe." To be sure this is called "suspended animation," yet it demonstrates that the creator is not compelled to suspend life on these three conditions, nor either one of them. Nothing Moses or Christ ever performed was a greater departure from the established order of things in nature than this, yet who, looking at what has already been done by nature, can think for a moment that such phenomenon contravene nature? How can we restrict the actions of the author of nature? There is nothing by which we can measure the acts of a supreme being. To say any act of

the author of nature is unnatural, is as absurd as to say that the constitution of the United States is unconstitutional.

Nature furnishes many examples of perpetuating life where one or all of these means are not used. The truth is, nature is only invariable in the regulations which govern her physical department, where stability and permanence must be maintained; but in the world of animation and intelligence, where the laws of adaptation are required to meet the wants of varied conditions of animal and rational life, nature furnishes many examples of departure from her demands in the department below.

In what is termed "physical laws," or, more properly, the laws that govern our physical nature, no provision is made for "ignorance" or "accident." If I accidentally discharge a gun and the ball goes through my neighbor's heart, or let my child fall in the fire, it is as bad for my neighbor or my child as if it was done intentionally, but has no moral effect. If the *law* shows favor in one department, why not in the other? It is a curious fact, that of the sacrifices put on Jewish altars for fifteen hundred years, it was said—"to make an atonement for your souls." For our animal or physical nature, no "atonement" or satisfaction has been made, and the penalty is invariably executed. But in the moral, no penalty is attached to ignorance or accident, as the law was founded on the *great satisfaction* made "from the foundation of the world."

With the foregoing reflections, I think we are now prepared to look at the nature of what is called a miracle and consider what is involved in those recorded in the Bible. The definition has varied with progressive thought. The latest is—"a suspension, or controlment of, or deviation from, the known laws of nature." Here are three definitions—"suspension," "control-

ment" and "deviation." The last only describes the action, but gives no idea what is involved in it. The two others are well defined and involve actions, the consequences of which are diametrically opposed to each other. The first—"suspension"—means to *stop* or *destroy* the "law;" the other—"controlment"—means to leave the "law" undisturbed, and overcome it by an adequate compensation or satisfaction. "Suspension," in the forces of nature, is a thing unknown; "controlment" is nature's universal mode of action." When the decree went forth to make "fowls to fly above the earth in the open firmament of heaven," and "fowls" obeyed, the decree of the law of gravitation was not "suspended," but it was "controlled" by the mechanical arrangement of the bird's wing and the application of muscular force; and when these combined agencies had rendered an adequate satisfaction, then gravitation helped the bird to "fly." Has there ever been an act performed in the universe, from the flying of an insect to the revolution of a planet, in any other way?

"Gravitation," says Tyndall, "is the potential form of all the energy in the universe;" and in the realm of nature and all the works of men, nothing is done and no act is performed, without rendering satisfaction to this all-pervading force; and in strict accordance with this universal mode of nature, Jesus expressed the entire object of his mission, and took in his whole life-work, when he said to his disciples—"I have *overcome* the world." This one word describes his mission, shows every result accomplished by the operation of natural laws, and writes the history of every successful life—"overcome"—and a miracle is no exception to this rule.

It may be thought that it is of little importance which theory

is adopted—"suspension" or "controlment" of nature—in a miracle; but a little reflection will dispel this thought, for "suspension" is not found in either the Bible or nature, but controlment runs through both; and a careful and thorough study of the subject will show us that the very life of the Christian system depends on the distinction; for if law could have been suspended, the death of Christ was not a necessity, and the gift of God's "only begotten son," is equivalent to a positive declaration from God himself that law could not be suspended. "It behoved Christ to suffer."—Luke xxiv-45. "He magnified the law and made it honorable."—Isa. xlii-21.

Take the two leading miracles recorded in the Bible—the three Hebrew children in the "fiery furnace," and the prolongation of light recorded in the book of Joshua. The simple question is—To accomplish these results, what would be required to "suspend" or "control" natural law? To "suspend" would require an exertion of Almighty power in two ways. First—To suspend the law; and, second—To maintain the equilibrium of the universe during the suspension. To accomplish the same results by *controlling*, would only require the exercise of wisdom to combine and direct the forces or laws of nature so as to render competent and adequate satisfaction; the way by which every act in nature is performed, which is simply an exertion of power sufficient to accomplish the result—these forces being only another name for the Divine will, or the laws previously established and now used for the accomplishment of the action.

* To perform the miracle of prolonging light recorded in Josh. x-12—if done by suspending nature's laws, what would be required? Here I will quote Prof. O. M. Mitchell, one of the first astronomers of the age, and, at the time of his death, director of

the observatories at Cincinnati and Albany. Speaking of the consequences involved in this very miracle on the hypothesis of "suspension," he says (Astronomical Lectures, p. 262): "What special interference with the laws of motion and gravitation would be required to accomplish the results here demanded? To arrest the apparent motion of the sun and moon, it is only necessary to suspend the rotation of the earth on its axis. Its revolution in its orbit might continue uninterrupted; the moon's revolution around the earth in like manner might remain unaffected; and, indeed, the whole planetary system could not in the smallest degree be affected by the change in the period of rotation of the earth on its axis. But any sudden check in the velocity of rotation of the earth on its axis would have a tendency to throw off from its surface, especially near the equator. No sudden check, however, is required; and, indeed, a gradual diminution of the velocity of rotation might be made, such that in forty seconds the motion might cease entirely, and the change not be sensible to the inhabitants of the earth except from the appearance of the heavens. I may then ask—did the miracle only require the gradual destruction of the rotation of the earth on its axis and the restoration of the same? I answer—much more was demanded. The figure of the earth is such, the ocean, so far as it covers the equatorial regions, is sustained to a much higher level by the centrifugal force, due to the velocity of rotation, than would be compatible with its equilibrium in case this element of stability were destroyed; so that the direct power and interposition of God would be required to not only suspend the earth's rotation, but also to prevent the equatorial oceans from rushing to the poles, and, in their passage, submerging the whole earth."

Here we see that the theory of "suspension" demands three separate exertions of Almighty power—

First. To stop the earth's revolution on its axis.

Second. To hold the equatorial oceans from rushing to the poles.

Third. To again start and establish the earth's revolution as before.

How clearly do we see the theory of compensating forces in Dr. Mitchell's requirement to "suspension." Stop the earth's revolution and "the direct interposition of God would be required to prevent the equatorial oceans from rushing to the poles." Why? He tells us the "centrifugal force due to the velocity of rotation sustained the equatorial waters on a much higher level." Hence, when this compensating (centrifugal) force to gravity was "suspended," gravitation then caused the waters to "rush to the poles." Nothing can be made clearer than is here stated—that in the government of the universe permanence and stability can only be maintained by compensating forces adequate to satisfy gravitation, and that this all-commanding and all-pervading force holds in its grasp every atom throughout immensity, and suffers nothing to be disturbed, from an atom to a world, without an adequate compensation or satisfaction. The very life of the whole remedial scheme of human redemption, which alone can satisfy the demands of violated law, shows "clearly" (as seen in lecture four) that the universe was "created" and is governed "instrumentally" or "through" a "mediator," *mean* or "medium."

Let us now look at "controlment" and see what consequences would be involved in this great miracle. Could light be prolonged without "suspending" the earth's motion, resuming it again, and during the suspension do what "centrifugal" force had before done and has since been doing, hold the equatorial waters

by an immediate exertion of Almighty power, or do the forces or laws of nature contain such principles that by combining and arranging them the act could be performed without "suspending" any law? Just as we have before said, as by a different combination of the letters of the alphabet, we can express any thought, so by combining and arranging these forces, the ruler of the world can perform any act, and thus "overcome" (as Jesus said) instead of "suspend." The simple question is, are there such laws in nature that would permit this miracle to be wrought by natural law and not in opposition to it? Emphatically we say, yes.

We have in nature a law of refraction by which the rays of light are deflected. This we ourselves can vary and intensify. It is also varied in nature. Who on driving into a clear stream of water on a bright sunshiny day has not seen the tire and felloe of his buggy bent till its surface seemed deeply depressed. By interposing a refracting "medium" of variable density all recorded in this great miracle could be performed and not disturb the motion of a planet or infract a single law. But let us hear Prof. Mitchell again on this point. On p. 265 the Professor says—"There is another way in which this miraculous event could have been produced without in any degree interrupting the earth's rotation or suspending the laws of equilibrium, which govern the heaving waters of the great deep. It is well known that the atmosphere, in common with many transparent substances, possesses the power of refracting light so as to bend the rays from their rectilinear path, causing them to reach the eye even after the object whence they are emitted or reflected is already below the horizon. Thus we know that the sun, moon and stars, from this cause always remain visible for a short time after their sitting

below the horizon ; and in fixing the place of a celestial body, astronomers are compelled to determine the laws of atmospheric refraction, and to apply to the apparent place a correction due to refraction to obtain the true place. Hence, then, we find among the laws of nature, the mean whereby the sun and moon by miraculous power might be made to remain permanently for hours in the same apparent place. By interposing a refracting medium of such variable density that the refractive power would precisely counteract the effect of the earth's rotation. * * No natural law operating within their usual limits could produce any such effect, and while in this case we would be compelled to admit the miraculous character of the phenomenon is wrought by the aid of natural laws, and not in opposition to them."—pp. 266-67.

Prof. Mitchell, LL. D., graduated at West Point in 1829. Among his classmates were Generals Robert T. Lee, Joseph E. Johnson, and many of our own distinguished generals. At different times he visited Paris, London, and Munich in his astronomical pursuits, and was honored by more than one institution with LL. D., was a Fellow of the Royal Astronomical Society and several other foreign societies.

If the Bible contradicted astronomy, no men ever lived who could see it quicker than Sir Isaac Newton and O. M. Mitchell ; yet they devoutly believed it, and have left us comments on it, and tell us that the astronomical statement and allusions, as far back as the book of Job, could not have been uttered without a better knowledge of the universe than we possess to-day.

In the case of the three Hebrew children in the "fiery furnace," the question again recurs—was the heat "suspended" or was it "overcome?" The foregoing principles, if correct, would determine and say "overcome," and the record clearly shows it to

be so, for "the flame of the fire slew those men that took" them to the furnace: if the heat had been "suspended" it would have been harmless to all alike.

The reason of such vague ideas of what is involved in a miracle is because of confusion of thought in reference to God's existence and mode of government. Let these thoughts be clear and well defined so that in his government by natural agencies he can cause all the variable seasons, great departures from the usual course, such as drought, extreme heat and cold, violent winds, all of which have their natural causes by a combination of natural forces used in government as a mechanic uses his tools; for the very same argument that would exclude miracles from God's moral government would exclude God from the government of the physical world. Neither is there any truth or reason in Hume's objection, that a miracle can not be attested because it is contrary to human experience; for according to our astronomers February of 1866 had no full moon, January and March each had two, a thing not seen before or since man has been on the earth, and will not again happen it is said for one million five hundred thousand years, yet men can testify to that fact as well as any other occurrence.

If a miracle is a departure from a uniform and well established course of events, recording but one departure in the history of the world or within the knowledge of man, then the existence and preservation of the Jewish people is the greatest miracle ever witnessed or recorded on the face of the earth.

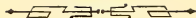
Make a circuit of the globe and in every civilized nation you can enter a Jewish synagogue and see a worship and a people that have descended from the cradle of the human race, with an ordinance and ancestry reaching back eight hundred years before

Homer sang the siege of Troy ; with statutes and laws that have moulded the civilized world, given them a thousand years before Alexander marched on his conquest against the world. Their ancestral tree was full of bloom in the days of Hannibal, Cyrus and Cæsar. Their prophets sang the funeral dirge of Tyre, Babylon, and Nineveh. They have seen the world's growth from the patriarchs to our presidents; its progress from the war chariot to the iron clad, from the parchment to the steam printing press, and now, like the founder of their institution on the mountain top, their "eye is not dim nor their natural force abated." For two thousand years they have been separated till climate has changed their skin. Their tongues speak the language of all nations, yet their blood flows in but one channel and their faith has never changed. Persecuted and robbed since the days of their dispersion, yet they hold the purse strings of the world; like the bush in which God appeared to Moses, ever burning but never yet consumed. A quarter of a million of them live in the United States, and yet they cost less for crime than Multnomah county costs Oregon; and from the days of their idolatry, polygamy, and slavery, they have had but one guide, one rule of life; and yet by impious lips this *Teacher* has been called immoral. With such results as well might it be said that our ox-teams made better time than locomotives. To read these prophetic delineations of their own prophets, with their promised preservation and restoration, is the marvel of the world.

I will close by giving the beautiful lines of one whose observations and capabilities have been seldom equalled :

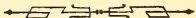
"I saw them in their synagogue, as in their ancient day,
 And never from my memory, the scene will fade away;
 For dazzling on my vision still, the latticed galleries shine
 With Israel's loveliest daughters, in their beauty half divine.

- “The two leaved doors slide slow apart, before the eastern screen,
As rise the Hebrew harmonies, with chanted prayers between,
And mid the tissued veil disclosed, of many a gorgeous dye,
Enveloped in their jeweled scarfs, the sacred records lie.
- “Robed in his sacerdotal vest, a silver-headed man,
With voice of solemn cadence, o'er the backward letters ran;
And often yet methinks I see the glow and power that sate
Upon his face as forth he spread the roll immaculate.
- “And fervently [that hour I prayed, that from the mighty scroll,
Its light in burning characters, might break on every soul;
That on these children's hearts, the veil might be no longer dark,
But be forever rent in twain, like that before the ark.
- “For yet the ten-fold film shall fall, O Judah from thy sight,
And every eye be purged to read thy testimonies right;
When thou with all Messiah's signs in Christ distinctly seen,
Shalt by JEHOVAH'S nameless name, invoke the Nazarene.”



These lectures were prepared when the author was agent for the American Bible Society for Oregon, Washington, Montana, and Idaho, where so many scholars from all parts of the world coming to this coast and living in the mines, without moral culture, lost all taste for anything but natural evidences.

For the "D. D." on the title page the author is not responsible, but it was added by the printer from general use. The title was never conferred or desired.



LIBRARY OF CONGRESS



0 029 557 468 9

LIBRARY OF CONGRESS



0 029 557 468 9



**METAL EDGE, INC. 2008
PH 7.5 TO 9.5 P.A.T.**